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PENTECOST
What?

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After Pentecost, what?

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THEOLOGICAL SEMINARY

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Edited by
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AFTER PENTECOST, WHAT?

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FOREWORD

FOREWORD

We have in this book a fitting companion volume to "Sermons of Power," the Pentecostal publication of the Cokesbury Press. The literature on Pentecost called forth by the nineteenth centennial of Pentecost, and issued by the leading publishers, cannot fail to bring spiritual stimulus and inspiration to preachers and laymen. This volume gives recognition and emphasis to the permanent and abiding value of the Pentecostal spirit.

It is in harmony with the title of Dr. Versteeg's excellent book, "Perpetuating Pentecost."

1. The necessity of a spiritually vitalized Christian Church is evident since it constitutes the highest and most convincing apologetics. We live in an age of intellectual confusion, with many crisscross currents of doubt and denial. The victory of Christianity over the skepticism of every age of doubt has been through its abounding life. The most elaborate arguments in defense of the spiritual and supernatural fall short of absolute evidence. Satisfying evidence results from life rather than logic.

> "Whoso has felt the spirit of the highest
> Cannot confuse, nor doubt him nor deny;
> Yea with one voice, O world, though thou deniest,
> Stand thou on that side, for on this am I!"

2. There is the importance of understanding the character-transforming power of the Holy Spirit. The old story tells us of the brother who at the altar was screaming, "Power, power, power," when another brother nudged him and said: "Brother, it's not power you need, but 'idees.'"

We need both power and ideas. We need a true idea of spiritual power as a necessary preparation for possessing it. The purpose of the power of the Spirit is to conform all life to the image and character of Jesus Christ.

We must lay aside the old theological fiction of imputed righteousness. Christian righteousness is an imparted righteousness. Certain theologians tell us that the saviourhood of Jesus is of primary importance and that his example is rather incidental. This appears to me to be a false antithesis. What does his saviourhood mean, if it is not to save us to his example and character? What are we saved for? What are we saved to?

It is an inferior idea of his saviourhood, if we are not to be saved to the character and mind and spirit of Jesus.

3. A right understanding of the abiding Pentecostal power will prevent us from falling into the error of traditional individualism. There is the false antithesis of Christianity as social or individual. It is both. Traditionalism emphasizes the vertical to the

neglect of the horizontal relationships of life. The solemn pronouncement was made by a General Assembly in Scotland: "We are not here to make the world better, but only to pass through it on our way to glory."

Every demand for justice and every proposal to relieve poverty and to enlighten the ignorance of the masses have encountered the opposition of an element in the Church.

The clergy of the Established Church either opposed or were indifferent to the abolition of the slave trade. Wilberforce wrote: "The Church and clergy have been shamefully lukewarm in the cause of slavery abolition."

The English clergy opposed state education and opposed the efforts in the latter part of the nineteenth century to secure better wages for the half-starved agricultural laborers.

Lloyd George declared during the World War that the three enemies of England were Germany, Austria, and Rum.

But in his arraignment of the last enemy he met the antagonism of the Lord Bishops whose wealth was involved in breweries.

Much monotonous cant has been indulged in over the "old-time religion." The idea of these advocates is a religion that is as old as medievalism.

I am a strong advocate of the old-time religion, if you will make it old enough.

Give me the old-time religion. It was good enough for Moses, and it is good enough for me. But Moses was the deliverer of an oppressed people and threw out the challenge to the oppressor: "Let my people go."

The old-time religion was good enough for Isaiah; but Isaiah was sawn asunder for political meddling.

The old-time religion was good enough for Amos; but Amos, with a heart aflame with indignation against injustice, rebuked with red-hot words the strong who oppressed the weak. The old-time religion was good enough for Hosea; but Hosea sobbed out of a broken heart over the social corruption of his people. In the prophetic message of Micah, George Adam Smith says: "Pinched peasant faces peer between all his words and fill the ellipses."

The old-time religion was good enough for Jesus, whose express mission was "to set at liberty them that are bruised," and who rebuked those "who devoured widows' houses and for a pretense made long prayers."

The mistaken champions of the "simple gospel" say: "I preach only Christ and him crucified." They ignore, or do not know, the fact that Christ was crucified because he antagonized a system, an institutionalism, and vested interests which stunted and dwarfed human life. If we are rightly to represent the gospel of Jesus Christ, we must not only strive to save the individual, but we must strive to destroy the intrenched wrongs which hurt the individual.

This was the spirit of the early Pentecostal Church. Read the record: Against traditionalism (Acts 7: 52); against racial enmity (Acts 8: 5; 10: 34); against industrial oppression (Acts 4: 34, 35); against provincialism (Acts 2: 8); against militarism (Acts 4: 32); and against mammonism (Acts 2: 44, 45).

Do we really want to pay the price of being a Pentecostal Church?

Read the heart-searching messages of the excellent contributions to this volume and answer for yourself.

It will soon become evident to the reader that the contributors to this volume have preserved a proper balance as to doctrine and life, the salvation of the individual and Christian social relationships, and have avoided the fallacy of a misplaced emphasis.

There is republished in this volume "Religious Education in the Home," by Dr. H. E. Luccock," which is taken from "Education and Religion," edited by Dr. H. H. Sherman.

William P. King.

I

AFTER PENTECOST, WHAT?

I

AFTER PENTECOST, WHAT?

BY O. E. GODDARD

The Christian Churches have celebrated the nineteenth centenary of Pentecost. Many sermons have been preached, some good books have been written, and the Church brought back to a restudy and a re-evaluation of Pentecost. What about the future? What is Pentecost?

Pentecost is the most significant event in the history of the early Church. The little book called The Acts of the Apostles covers about thirty pages in the average Bible and chronologically about thirty years of the early Church. It is the most valuable book to Christians in Christian history. Herein we see the Church born and emerging. We see it evolving its polity and fixing its policy. It furnished the basis and the background for interpreting Church polity, doctrine, and forms of government.

Among the numberless important events recorded in this brief history, the most important is Pentecost. This is the birthday of the Christian Church. Here it discovered its source of power. Here its objective begins to unfold. Herein one foresees the future successes and defeats of the Church. The latent powers that made the Church a conquering force are discernible. The heresies and deflections that weakened the Church are seen here in embyro. Acts has been called the "magic mirror" of Church history.

One of the wisest things ever done by the Federal Council of Churches in the United States and other religious bodies in America and in Europe was to set apart 1930 for a commemoration and restudy of this pregnant event in the history of the primitive Church. The mind of the Christian Church is now turned toward Pentecost as never before; new discoveries will be made. Hitherto undiscovered meanings will be made plain. Floods of light will be turned on this event. New interpretations will be offered. Scholarship and spiritual illumination will be exhausted in an effort to bring to the Church all the lessons of Pentecost. But let us not be too optimistic. This is not the first time that great brains and great hearts have gone back to Pentecost for a new interpretation. Nearly every reformer has harked back to primitive Christianity as a reason for promoting a reform. Almost invariably the indictment has been made that the Church has departed from its primitive power and glory and the reformers seek to bring the Church back to its original pattern. Each group has made some success, but none of them succeeded in bringing the Church as a whole back to a Pentecostal Church. In the second century Montanus and his followers cried aloud for a return to the domination of the Holy Spirit in the Church. While they made some contribution toward honoring the Spirit, yet their excessive emotion and the disposition to get revelations independent of the Bible rendered this movement more or less abortive. The Anabaptists were a heroic band that made a sublime fight for some things which they conceived to be primitive Church life. They suffered bravely and with marvelous fortitude, but did not bring the Church back to Pentecost. Then came the Quakers. They want the Spirit to have his way. They are a powerful people to-day, the most powerful perhaps in proportion to members. Their honor to the Spirit and their anti-war attitude have made them great. But they are defective in organization, and too passive. They have not succeeded in bringing the Church back to New Testament living.

The Lutheran Reformation was an effort to break away from a Church that had become a powerful hierarchy, imputing to the sacraments an occult power to such an extent that salvation had to come only through these channels, also a Church that had become a corrupt political organization. Luther was trying to bring the Church back to New Testament simplicity. But alas, Protestantism is so divided that it has made but little contribution toward bringing the Church back to the New Testament type. John Wesley, John Knox, Alexander Campbell, Dwight L. Moody, and other great worthies tried in vain to bring the Church back to its original form. But despite the efficient plans and powerful pleadings of these mighty men of God, the Church as a whole, and even the branches of the Church founded and fostered by these great teachers, goes on diverging more and more from the New Testament type.

In our day we have had and still have many tangential and ephemeral sects and groups that claim a monopoly of Pentecostal experience and Pentecostal power. The wild orgies they put on and the unethical lives they live have done much to bring Pentecost into disrepute among the saner elements of the Church. These excessively emotional and shallow folk see visions and dream dreams, talk in "unknown tongues," jump and roll, exhort and cavort and do many other weird and queer things in the name of religion, but utterly ignore the Golden Rule and the Law of Love. These can never bring the Church back to Pentecost, because they are probably further from Pentecost than are the Churches against which they inveigh. (In defense of these ephemeral and tangential groups it might be said: If the Church furnished an atmosphere sufficiently mystical to satisfy the deep yearnings of certain natures for these subjective ecstasies, these emotional groups might never have gone out from the regular Churches. If this is true, we should season our criticism of them with much grace.)

Notwithstanding the abortive efforts of the past to restore and perpetuate Pentecost, we dare to predict that this year's commemoration will do more to restore Pentecost than any of the previous efforts. This prediction is predicated upon the fact that this is the first time the best brains and best hearts of all the Churches have simultaneously addressed themselves to such a serious study of Pentecost. The surprises, the readjustments that will follow from this study no one can yet forecast. Doubtless there will be much in our ecclesiasticism that we shall have to debunk and many irregularities in our conduct that will have to be eliminated. But let us not climb the mountain before we reach it. The first thing is to get the experience. Let us first receive the experience and then the endless readjustments will have to be made. If the Church of to-day can be brought into this state of grace, the readjustments can and will be made.

What then is this Pentecostal blessing? It made Peter a powerful preacher. It made Philip a great personal worker. It is a blessing that many preachers should covet and every layman long for. It is not a blessing for the elect, select, or special group. It is a blessing, or a state, for every preacher and every layman. It is not for the mystics only, but for the practical, everyday, common-sense Christian.

The gift of tongues is not the primary gift. The gift of tongues was secondary, incidental. Here were heterogenous peoples speaking a polyglot of languages, perhaps sixteen nationalities sojourning in Jerusalem. It was God's opportunity to send out a message to sixteen countries if only the linguistic difficulties could be overcome. God overcame the linguistic difficulty by empowering these Galileans to speak the languages that were spoken by these sojourners. Some people try to evade the supernatural element here by saying they spoke their own language, but these people were empowered to understand it. That is vastly more miraculous. It does not seem impossible for God to speak through those heads and hearts already in harmony with his will. But these unconverted peoples—what an outlay of the miraculous to work a miracle on each one! Is it not more reasonable that God would work the miracle on his trained worker than on thousands of untrained peoples? The record indicates that they heard this wonderful story in their own language wherein they were born. They spoke a real language conveying real truth. This does not remotely resemble the gibberish spoken by some in our day who pretend to talk in "unknown tongues."

The gift of tongues is not needed among monolingual peoples, nor would it be wise for God to give the new missionary the ability to speak a language when first he arrives on the mission field. The ability to speak the language before he absorbs the spirit and genius of the people would be a dangerous gift. But these disciples needed this gift for this day. Their story, no doubt, was retold a thousand times by those peoples when they returned to their several countries. Perhaps the rumors of this gift reached Corinth. It is likely that some people overworked it there. Paul seems to rather belittle it. That may have been but a polite and diplomatic play on the part of St. Paul to deal with a class of "tongue talkers" just as we sometimes find in our day. Paul was more patient, kindlier, and more diplomatic than most of us are in dealing with these groups.

This great blessing was not for cleansing but for cleansed people. Many good people believe that prior to Pentecost these disciples were sometimes right, sometimes wrong — sometimes sinless and sometimes sinful; but on the day of Pentecost they got a blessing that dug up sin, root and branch, and enabled them ever thereafter to live free from sin. There is nothing of that sort hinted at in the record. Whether they sinned before Pentecost or did not sin after Pentecost is not mentioned in the record. Prior to this Jesus had said to them: "Now ye are clean through the word which I have spoken unto you."

Later he said: "But tarry ye in Jerusalem until ye be endued with power from on high." In his post-resurrection interviews he reminded them of what he had previously told them, but never once intimated that this waiting was necessary because the rudiments of sin were still in their hearts. Let us read this history again and see if the question of sin prior or subsequent to Pentecost was under discussion. "And he said unto them, These are the words which I spake unto you, while I was with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24: 44-49.) "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1: 1-8.) "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 1-4.) If this blessing or experience is not the gift of tongues and not for cleansing, what then is it? (It should be said parenthetically that this blessing or experience is not available for persons with sin in their hearts. God is not likely to empower a soul which is not surrendered wholly to him. That would be investing his resources in the enemy. God is too wise a strategist to do that. Only sinless hearts are vessels meet for Pentecostal power. It matters not how these blessings are named or numbered, they must be sufficient to cleanse from all sin as a prerequisite for Pentecostal power.)

It will be noticed that the two recurring words, both in Luke and in Acts, are "witness" and "Power." They are to receive power to be witnesses in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth. This marvelous power that made preachers great and laymen effective was "witnessing Power." It cast out dumb devils, fired the hearts, and loosened the tongue to tell out of a rich experience what a great Saviour Jesus is for all men. Reticence is gone and they find in themselves a motive impelling, propelling, and compelling them to witness for Jesus Christ. This is what made Peter's sermon so tremendously effective. It was not the homiletical arrangement, nor his irrefutable logic, nor his ornate rhetoric—certainly not his graceful elocution. The dynamic was his witnessing power. The great St. Paul was but little more than a witness. His sermons and his books emanated from his experience. So it has been with all the real effective preaching from Peter to the present. The pulpit's greatest need to-day is witnessing power. The supremest need among the laity is witnessing power. Does not the word of God teach us that we shall overcome by the power of testimony and the blood of the Lamb?

The symbols used on this occasion justify the above interpretation. "Cloven tongues like as a fire sat upon each of them." What is the function of the tongue? It is to talk, to testify, to bear witness. If the symbol had been an instrument used for cleaning, this interpretation would not stand. If it had been a broom, a mop, a brush, or a cake of soap, it would have symbolized cleaning. But never was a tongue used for cleaning. The fiery tongue means a tongue aflame from the celestial fires burning in the soul.

Pentecost was the birthday of the Christian Church. These people coming down from the upper room and going out to witness for Jesus were the New Testament Church. Here we see it in its normal state. It is not yet contaminated. It has not yet assimilated any heresies nor been deflected from its original purpose. Pentecost is now a thrilling, glorious experience. It is the Church in its pristine purity. Paul said: "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5: 27.) The New Testament Church soon diverged from this state, but that was and is still the pattern for the Christian Church. We do not want Pentecost to recur as a day, but we want it perpetuated. We want to return to that state in which we see the infant Church start, and perpetuate that Church. We want a Church to continue to be all the time what Pentecost was—what the primitive Church was before it got contaminated.

All the defects, deflections, imperfections, and failures of the modern Churches grow out of the fact that Pentecost has not been perpetuated. To cure the Church of all its ailments is to bring it back to Pentecost. If there is a blemish in the Church to-day, that does not grow out of the fact that it has departed from Pentecost, let it be mentioned. What are the evident defects of the Church to-day? Every Protestant speaking for Protestantism says, "Our divisions." The early Church was all with one accord in one place, and they were molded into a unity beyond our conception of unity. Christ's prayer that his followers might be one as he and the Father are one was answered at the birth of the Church. "Neither pray I for thee alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17: 20-

23.) This does not necessarily mean into one ecclesiasticism. It does mean the abolition of sectarianism, rivalry, competition, and warfare. It means to be one in love, purpose, and sympathy with all denominations—an intimacy of love analogous to that which exists between the Son and the Father. That unity existed in the Pentecostal Church. The Pentecostal experience will not come back to a divided Christendom. When we come back to Pentecost we may have to debunk a lot of machinery and forms which we have superimposed upon the body ecclesiastic. Some denominational forces and names, dear to some of the saints, may have to go on the junk heap of outworn and hereafter undesired incumbrances. There must be a unification of Christians in spirit before Pentecost can be reënacted or perpetuated. A Pentecostal state of mind will so unite the followers of our Lord that they can present a solid front and deliver themselves with one impact for the conversion of the world. This is a consummation devoutly to be desired. We get this only by a return to Pentecost and by having a continued Pentecost.

Another manifest blemish of the Church of to-day is the slipshod, haphazard, unbusinesslike, unscriptural financial methods ordinarily in vogue in the Churches. It is a reproach to the Church that it has to resort to assessments, drives, and all sorts of high-pressure methods to get money to maintain the

Church. And after all the wise and unwise methods resorted to to get revenue, the Church is everywhere, at home and abroad, handicapped for want of revenue. Why should the Church of God go begging as a mendicant? Why should its credit be bad in the business world? Many have proposed that we put the Church on the tithing basis. But this rigid legislation could not be adopted by many people of liberal views. The Church at Pentecost had plenty of revenue. This Pentecostal experience produced such liberality that no one had need. They registered their exuberance of liberality by a communistic effort. This was not of divine origin. It was an expression of the fraternity and liberality created in them by this Pentecostal experience. To bring the Church back to the Pentecostal state is to create an atmosphere that will produce plenty of revenue without assessments or high-pressure drives. The cure of our financial disgrace is a return to Pentecost.

So with all the defects, failures, and blemishes of the Church of to-day, the genesis of all this is our deflection from Pentecost, and the cure and prophylactic for all of them is to return to Pentecost. This is a worth-while suggestion for every one hunting for a panacea for the ills of the Church of to-day. What kind of Church would the Pentecostal state produce? We have never had an example. The Jerusalem group soon got contaminated with matters utterly incompatible with the Pentecostal life. The Church at Antioch perhaps had more of the Pentecostal elements in it than had any other New Testament Church, and the Church at Antioch was by all odds the most successful of all the New Testament Churches. Suppose we had Pentecost perpetuated in the Church to-day. What kind of Church would it be? It would have at least seven characteristics:

1. It would have a witnessing pulpit. Peter and Paul, ideal Pentecostal preachers, preached out of a rich experience what a complete Saviour they found in Jesus Christ. Their experience was the gist, sum, and substance of their preaching. The pulpits of to-day should witness to the same facts, if we are to perpetuate Pentecost.

2. A witnessing officiary. Each Church needs officials who by their actions witness to the fact that the Church is first. Lodges, clubs, classes—all human organizations—take a secondary place. Many a pastor's witnessing that Christ and the Church are supreme has been contradicted and neutralized by officers who give first place to these little human organizations. The best officials put the Church before business or profession. That great layman in our Church who when offered the presidency of a great bank and trust company asked if the duties in that office would interfere with his duties as superintendent of a great Sunday school was witnessing to the

fact that God came first in his life. That great woman saint who refused to participate in a great social function because it conflicted with her duties at the revival meeting going on in her Church was a proper witness for Jesus Christ. Happy that Church whose officials put first things first, and witness by conduct that Jesus is supreme.

3. A witnessing Church. We seem to have lost in part the power of testimony. The old-fashioned experience meeting may be effete, but the living, burning testimony to complete present salvation is indispensable to perpetuating Pentecost.

4. Proper attitude toward the unsaved. The annual revival has been a mighty power in our Church. Let it be continued wherever there is need of it. But the Pentecostal way is a perennial revival. The Lord added daily to the Church the saved ones. This is ideal and should be striven for by every Church. The sinner is as truly lost between revival seasons as he is during the revival. Let us witness to that fact, if we would be a Pentecostal Church.

5. Right attitude toward the handicapped, underprivileged class—white, black, red, yellow. Jesus was very considerate of the poor. "The poor have the gospel preached to them" was one of the signs he used as a proof that he was the Messiah. While the Pentecostal state lasted in Jerusalem, no one had need. The prosperous shared their prosperity with

the poor. Many prosperous people will have to make some amazing readjustments in order to live the Pentecostal life. The hungry will be fed, the naked clothed, the homeless housed, and the weak not exploited, when we come back to Pentecost and perpetuate it in our Churches.

6. Right attitude toward the program of Jesus. He gave his Church one thing and only one to do—to go into all the world and preach the gospel to every creature, teaching them all that he had taught his immediate followers. This is the reason to be for the Church. In the Pentecostal Church there is a holy passion to spread the good news around the world. That the gospel is for everybody and must go everywhere is the central thought in the Pentecostal Church. Sectional and racial prejudice disappears, and they go to the uttermost parts of the earth with the story of his redeeming love.

7. A proper ethical standard. Pentecostal people must not only refrain from doing wrong of any kind: they must be positively good. Let no man imagine that he is in the Pentecostal state because he is not guilty of popular sins. Jesus did not lay down prohibitions to regulate our conduct. He gave us the Golden Rule and the Law of Love. On these hang all the law and the prophets. The Pentecostal test—the New Testament test—is not creedal but ethical. It is not a question of feeling, but of conduct. In the

Pentecostal Church the Golden Rule must be practiced by all. The merchant, the banker, the manufacturer, the laborer, the professional man, and the capitalist must all practice the Golden Rule. No man can be a witness as to the kind of society Jesus came to set up until he practices the Golden Rule in his own life. No man can witness to the fact that God is love, that the essence of religion is love, until he himself is motivated by love in all his dealings with his fellow man.

The return to Pentecost is the desideratum of the hour. Perpetuating Pentecost is indispensable for world conquest. Is our Church willing to pay the price of being a Pentecostal Church? The answer to this question determines our destiny.

II

IMPASSIONED ZEAL FOLLOWS PENTECOST

II

IMPASSIONED ZEAL FOLLOWS PENTECOST

BY G. RAY JORDAN

OURS seems to be a day in which people can become excited over nearly anything except religion. The most superficial matter, in which we become interested, can arouse our emotions. Most people, however, seem unwilling to let Christianity, the deep experience of the heart, affect their feelings. Those who attend the Church services expect to hear the essay on Sunday, the talk at prayer meeting, and the address on some special occasion. But for some heart-searching, soul-stirring appeal they do not look. The service in which the fires burn brightly is all too exceptional. Most modern Churchmen live cool religious lives. The thermometer is low. They cannot stand too much heart in their religion. The nerves must be held in under control. A reasonable amount of external form is in order; but they will not give their hearts to the spiritual cause with an abandon. A favorite text for hosts of Church people to-day is: "Be not righteous over much."

We have reached the point in many instances where even our beliefs do not grip us. It is all right to acquiesce in the creeds, but as for firmly believing in the eternal validity of Christianity—that's too much!

The fire on the altar of the heart of the average churchman seems to have nearly gone out. We still have the form, but the power of godliness is not evident! The great moving spirit has become strange to multitudes of professing Christians. One is not expected to be enthusiastic in his personal religious life. In fact, enthusiasm here is often considered an indication of mental weakness.

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Of course it should be readily admitted that there is a reason for this all too popular conception. There has been so much unbalanced religious enthusiasm. Yet it ought to have been expected that the false here should offset the true just as it does in other matters. Certainly one should constantly be on his guard against any display of religious zeal which is unworthy of Christianity. But there is no good judgment in casting away that which is genuine because there is the erroneous, any more than there is in one refusing to believe in true love because there is so much false love. We do not give up a belief in and adherence to truth because there is falsehood. Because some extremists have exhibited un unreasonable, even an insane enthusiasm, and have called themselves the truly Pentecostal or Holiness Christians, it is not the part of wisdom to reject Pentecost and the experience it brings.

Of course there is such a thing as noise only. People can make a loud noise, using religious phraseology, when there is nothing deeper than ordinary excitement. And, it must be confessed, there has been a great deal of this. But it is usually not difficult to tell when there is only sounding brass or a tinkling cymbal. Certainly mere excitement, without anything deeper than that which is on the surface, is both false and hurtful. It should be altogether avoided. The genuine Christian will beware of it!

There is a regrettable exercise of stirring the emotions only. That is a superficial act, and it is most harmful. When one stirs the emotions and there is no moral and ethical expression possible, he is in the act of ruining one of the finest tempers of man. When one stirs the emotions and refuses to give them an outlet in the way of clothing themselves in some splendid service, he is helping to make it impossible for another to use them rightly, as well as effectively, later. Emotionalism, as such, is not true religious enthusiasm.

Sometimes, however, this matter of false religious enthusiasm is even more perverted. Some people imagine they have special gifts of a certain nature. They profess to be able miraculously to do certain things. One can reasonably become suspicious when that profession is made. It really may be an indication of a mental weakness! A penetrating and searching inquiry is always in order when this kind of zeal is manifest.

Other people talk fluently about much special direction. They claim to be guided individually in a special way in everything they do. By means of some vision, or trance, they receive special divine information. It is well to observe such a person carefully. While it may not be fair to deny outright the possibility of this gift, and while one possessed of a reverent spirit will not be too hasty in his denunciation, certainly this much may be said: Whoever possesses such a special gift or particular blessing will not discuss it carelessly. It is too sacred a matter. He cannot treat it lightly.

We can well afford closely to scrutinize anything which so exalts any individual that he becomes proud of his religious achievements or his religious ability. Christians who have been baptized with God's Holy Spirit are not characterized by a superiority complex. Even though such a person becomes markedly enthusiastic, we may be fairly certain that there is a discord in the spiritual music of his life.

It must be readily admitted that there is false religious zeal; and one must be constantly on his guard against this, whatever form it assumes. Devoted Christians will save their Christ from being betrayed into the hands of those who are his professed friends.

They will permit no person to do him or his cause injury, while this person professes to be an ardent devotee of the Master and his kingdom! Lovers of Jesus will treat him in a very reverent and sacred manner. Religious fanaticism is never sound Christianity. Such zealotry often becomes mere bigotry. But, because there is false enthusiasm, *this fact gives no one an excuse for abandoning all that is true and good and Christlike in ardent religious devotion.*

II

There is a genuine and a real religious enthusiasm. And anyone who has experienced Pentecost has it! This fact cannot be avoided. Simon Peter and those who were associated with him in the upper room contradict any other assertion. No one can hold the cause of Christ dear to his heart without being earnestly devoted to that cause. While it is in order to urge one to beware of false enthusiasm, it is all the more necessary to caution people not to believe in any person's religion who is not characterized by earnestness. In the first place, a lack of zeal indicates that one values his religion very little. But, besides this, Christ, because of his very nature, makes men and women zealous for his cause. And Pentecost is the personal experience of being baptized with the Christ Spirit.

Certainly such an experience goes deeply into the very bottom of the heart. It will stir the depth of the soul before it expresses itself outwardly. But if it goes to the depths, there will somehow be an outward manifestation of that fact. It cannot reach into the recesses of the heart without expressing itself elsewhere, too. If the bottom of the pond is stirred very much, there will be at least a ripple on the surface of the water. There will be a revelation of the fact that there has been a moving in the bottom of the pool. There was certainly a great moving power at Pentecost!

All people of course do not manifest their deep feeling in the same way. A difference in personality means a difference in personal characteristics. There are those who are rather demonstrative when they see any kind of victory, or experience one themselves. All of us are familiar with these people. Many, however, do not express themselves in this way. Yet, in spite of this fact, there are some serious considerations which are entirely in order. Why, for instance, is it true that when the football team makes a touchdown people can shout themselves hoarse, and yet when a victory is won for Christianity it is required that nobody say a word about it, and there is not even a suggestion that the long-meter doxology be sung? In baseball a man steals home and everybody goes wild. But when a young man makes a public profession of religion and some happy parent drops a tear of joy on the hymnal from which she has been trying to sing, many people say the Church is abandoning its dignity. Something is wrong where such attitudes prevail, and that something which is wrong is just this; Such a congregation or such people have not experienced Pentecost.

Look at those eighty thousand spectators in the Yale Bowl as they are moved because of the action of twenty-two men playing with a pigskin between two goal posts. Here are successful business men. Here are leaders in the professional world. Here are millionaires. Here are leaders in society. But none of them seems to be ashamed of manifesting enthusiasm for either Yale or Harvard! And yet it is undeniable that it would likely be exceedingly difficult so to move a very few thousand of them that they would become intensely zealous because of a deep religious conviction. How strangely inconsistent!

I watched the curb stock market in New York, before it was moved. The first time I came upon this crowd of frenzied men who were buying and selling stock on the street there was so much excitement that I was not prepared for it at all. These men seemed to be wild! They received messages from the end of wires, which messages were relayed by the language of hand by their secretaries and assistants. Why were these people so excited? Why did they bid in such haste? Why were they so moved? Here is one reason: There were thousands of dollars at stake. In a moment's time a man could make or lose thousands. If you were to ask these men why they were so excited, they would wonder what was the matter with you! Financial success or financial failure is in the balance. Thousands of dollars are at stake! And yet, when one asks these same men why they are not in earnest about religious success or religious failure, they have no answer to give. Instead of thousands of dollars, there are lives whose spiritual welfare is involved. But it is possible to be very calm about this! Then there comes a time of special religious effort, the time when the religious stock market rises, and one asks men and women about their lack of zeal; and they have nothing to say. What marked inconsistency! There is little need for fear of sensation in the average Church to-day! There may be some danger of stagnation! After Pentecost, however, there is the earnestness of men whose hearts burn within them.

With Ian Maclaren, we may well ask: "Why a gladiator sane and a Paul mad?" Again it is necessary to agree with the same writer when he says: "A man may be keen about many interests, but of all things he ought to be keenest about religion." It is true that all will not be alike in the expression of their deep feelings. It is unwise to attempt to force everybody into the same mold; but surely if we go deeply enough in our experiences, there will be some outward expression of that fact! Certainly after Pentecost there will be no uncertain evidence of devotion, earnestness, zeal, passionate longing, burning love!

After Pentecost we cannot refrain from being zealous. In some way zeal will burn in one's heart. A reformed drunkard was moved greatly for Christianity one day when a certain sedate, frozen-out churchman remarked: "O, he'll cool down after a while." Replied that saved man: "St. Paul did not cool down till they chopped his head off." One asks: If religion meant more to St. Paul than it does to us, why?

Certainly if we are devoted, that devotion will express itself. It cannot be helped. To talk about individuals being loyal to their institutions or organizations and yet a Christian not even being zealous for God is not to converse with reason. Pentecost brings devotion.

Of course, if we are very enthusiastic, we may be slightingly referred to. We may be accused falsely. People accused Jesus of being "beside himself." Even his own family accused him of being unbalanced. Surely no genuine Christian thinks that he is better than his Master! We cannot expect to escape when he did not. It is impossible. On the day of Pentecost the critics accused the one hundred and twenty of being intoxicated. The bitter critics will always have some unkind or harsh thing to say. Festus said: "Paul, thou art beside thyself; much learning doth make thee mad." You are mad, Paul. Maybe it was true. But if so, the Church is certainly in need of some more men as mad as St. Paul was mad. After his personal Pentecost the apostle had to be intensely fervent. Suppose the early Christians had not been willing to be "unreasonably zealous" for God—where would Christianity be to-day?

III

Religious success followed Pentecost because there was genuine and sincere religious enthusiasm. Then men who set this world ablaze for Christianity were men who themselves were "on fire." Those who are willing to be called "mad" to-day are the ones who will repeat the story. "Brother Luther," said the Pope, "has a fine genius." He meant that Luther was crazy. We may well thank God that he was "insane" in that sense. If he was insane, the Church to-day needs insanity of the same type! In Revelation the author tells of those who "held not their lives dear unto themselves." They were individuals who had "received the Holy Spirit."

We have been reminded that when Garibaldi marched toward Rome in 1867 and they threw him into prison, he sat down and wrote: "If fifty Garibaldis are thrown into prison, let Rome be free!" The better selves of men and women will be free when Christians have the same spirit. The Church is no exception to the rule that it takes enthusiasm to succeed. When one chases a thousand and two put ten thousand to flight, as the scripture says, it will be because they have this spirit.

Dwight L. Moody once told a story which was brought back to Philadelphia by one who attended the General Assembly in Edinburgh in 1866. Among those who spoke at this Assembly was a returned missionary from India. After a brief address, he was weary, but told the pastors to go home and stir the Churches to send out young men to preach the gospel. He spoke so intensely and so earnestly that he fainted. They carried him out into the fresh air and he recovered. Then the people around him told him why he was out of the building, relating to him the circumstances. "Yes, I was making a plea for India. I did not finish." "No," they told him. "Take me back," he said. "No, you will die," they told him. "Well," he said, "I'll die if I don't go back." As he was taken back, the whole audience stood as one man. He said: "Fathers and mothers, you will not let your sons go? I spent twenty-five years in India. As a result my health is shattered. There are no stout grandsons to go? I will return;

I'll be off to-morrow, and I'll let the heathen know if I can't live for them I'll die for them."

If the world is won for Christ, it will take just that to-day! But that experience belongs only to those who have had a Pentecostal experience.

Dr. W. J. Dawson tells the sad but thrilling story of Charles Peace, who attained an infamous fame in England a few years ago as a burglar and a murderer. He was a man who seemed absolutely depraved in every way. As he was led to the scaffold to expiate for his crimes, the prison chaplain offered him what are called "the consolations of religion." The wretched man turned upon him and said: "Do you believe it? Do you believe it? If I believed that, I would crawl across England on broken glass on my hands and knees to tell men it was true!"

Do *we* believe it? Do we *believe* it? Surely people will know it if the professed followers of Christ really do! The world may call those who are intensely zealous for Christianity by strange names, as they even declared that the one hundred and twenty who came down from the upper room were drunken! False accusations, however, did not rob them of joy or their power! And certainly both of these came after Pentecost!

III

PENTECOST PERPETUATING THE MIND OF CHRIST

III

PENTECOST PERPETUATING THE MIND OF CHRIST

BY W. T. WATKINS

I

It is significant that Pentecost came after a long period of quiet reflection. This is not to suggest that the experience those men had was a mere intellectual matter of thinking things through, but there was an illumination of mind involved in the Pentecostal experience. Intellectually, Pentecost was the moment when these men caught the whole viewpoint of Jesus. From the beginning they had felt the authority of his teachings, but they were frequently puzzled by his utterances because they had not grasped the whole of which these fragments were a part. They failed to see the kind of inner world out of which alone this message could come. Pentecost was an hour of intellectual illumination in which these men saw the unified whole view into which alone all these fragments of teachings could be fitted. It was an hour of vision when they caught the view of things that had sustained Him. They discerned his scale of values, they saw into his inner world, and as they viewed it their minds were seized with the conviction of its eternal validity.

No other passion in the human soul ever burns at so white a heat as the passion that consumes men when they believe they have found Ultimate Reality, and these men found that passion stirred in them by the clear vision they now had of Jesus's inner world. The empowering came in that moment of passionate seizure when they made this inner world of Jesus their own. They found themselves the recipients of a power that always comes to men when there wells up within them the consciousness that their inner life is valid and eternal. It was a power that would ultimately carry them to martyrdom, for their old spasmodic courage was now replaced by a steady heroism which came from the inner certainty that they had become one with God. The explanation of the martyrdom to which the new-born courage of these men carried them is that when a man has found an inner world that is all of one piece, he will die rather than break that unity by taking something into his inner world that does not fit.

Pentecost was therefore the hour when these men found "the mind of Christ." It was the experience in which they peered through the fragmentary truths his mind had given off and apprehended the mind itself. They saw inside the soul of Jesus and felt its throbbing center. They passed from rote pupils into men of spiritual insight. They now not only saw the things which His eyes had searched out for them, but they found for themselves eyes like his with which to see. They had learned his attitudes; they had caught his spirit; they had his mind. They could now meet situations in a Christlike spirit, that Jesus had never faced. They were no longer legalists. The inner world of Jesus which they had now made their own was the kind of an inner world into which a thousand things would fit just as poorly as the things to which Jesus specifically referred. As pupils they had finally found the Master's mind, and that mind was a mind that would fit any age.

Ecstatic experiences are not necessarily Pentecostal. Any Pentecost that means other than a sharing with Christ his mind and spirit is dangerous. The power of the Holy Spirit is a power to be yourself a holy spirit. It is not the power to take the earth, but the power to be humble enough to inherit it, not a power that would make others afraid to strike, but a power to turn the other cheek when they do. Pentecost was the birth of the mind and spirit of Christ in men, and the only Pentecost we are concerned with perpetuating is a Pentecost that itself perpetuates the Spirit of Christ in men.

II

"After Pentecost, What?" After the Pentecost we are seeking to bring back into the life of the Church to-day, there must be the same fruits that were found in the life of the early Church after the first Pentecost. The truest insight into the meaning of Pentecost does not come from gazing too narrowly on the scene in the "upper chamber," for the full meaning of Pentecost is found in the impact that these men made on the world in the subsequent period. If the year 50 A.D. be selected as a norm year, because Christianity at this time had become entangled with no secondary thing and was far enough removed from Pentecost to allow us to observe its results, we shall see that Christianity of that year had in it the power to lift men to a level of life in which heroism was an ordinary virtue. It endowed men with a power that never knew the sense of failure. It had in it a missionary passion and was on the verge of a missionary expansion that was to bring the Roman Empire to the feet of Jesus. And whatever our present emphasis on Pentecost may yield, it will not have been a genuine Pentecost unless it gives us this same boundless dynamic, this same missionary and social passion that was in Jesus and these early men in unmeasured abundance.

We moderns are willing to call Christian a comparatively commonplace manner of life because we but poorly appreciate the proportions of the heroic spirit that dwelt in these apostolic men. In 50 A.D. Christianity was about twenty years removed from the Master. He was fresh in the memories of men.

There were those still living who had looked into his face. They had had their souls thrilled as the light that lit his soul illumined theirs. The heroism of his soul had caught to their souls. Christian passion was burning at its whitest heat, and the power it released in the lives of these men lifted them to a level of life where they walked "the impossible way." They conquered an epoch because there burned in their souls a flame that consumed them. They brought light into the darkened soul of an age because they had at the center of their lives a divine illumination that enabled them "to think the unthinkable thought and speak the ineffable word." How it thrills our souls to watch that little group set fire to an empire!

Yet we are rather taken with surprise when we realize that these men and the Christianity of the year 50 A.D. had no New Testament, no Church organization, no system of doctrine, and no formulated creed. These men knew the life of Jesus, but not a sentence of the New Testament had been written; they were orderly in their Church life and missionary endeavor, but whatever of organization existed was such as arises when leadership is recognized and followed rather than officially selected; they had a living faith, but as for a system of doctrine or a formulated creed, all that was the work of a later age.

Since that early hour when Christianity existed in its pure essence, it has at different periods been identified with a Church, a dogma, or a book, and to these impaired forms of Christianity misguided men have frequently added the sin of intolerance in an effort to bring the world to their particular version of it. But Christianity in its most dynamic and virile form once existed without any of these secondary things, and it therefore must not be identified with any of them. It transcends them all.

Christianity did not issue from the New Testament; the New Testament was the product of Christianity. The historic creeds did not give birth to Christian experience; Christian experience created the faith that wrote the creeds. It was men's experience of Christ that created the Church. The Spirit of Christ living in men was the prior fact to all these secondary things. A study of the history of the Church will reveal that those ages which were conspicuous for their spiritual stagnation and decay have been the ages that identified Christianity with one of these secondary things. Such identification has always resulted in a fixed and official form of Christianity and has meant the death of spiritual spontaneity and daring initiative. The persisting heresy of orthodoxy has been its reliance on these secondary things. Orthodoxy has brought a stagnant religious life to men over and over because in different eras it has depended on Bible, Church, or creed to lift men to the level of Christianity instead of depending on Christianity, as the living Spirit of Christ in men, to lift men to the level of these things.

There is no side of life in which men mistake the effect for the cause so frequently as in their religious life. The decay of Judaism came because it depended on the law to lift men to the level of God, instead of depending on God to lift men to the level of the law. The failure of Romanism was in trusting the Church to lift men to the level of Christ instead of trusting Christ to lift men to the level of the Church. The spiritual impotence of Protestant scholasticism following Melanchthon was in the fact that it identified faith with a creed, and rather than relying on faith to save men, relied on a doctrine of faith to save them. The peril of Fundamentalism to-day is its dependence on a Book and a creed resulting in legalism and intellectualism. The equally imminent danger of Modernism is that with its emphasis on the ethical and social message of Jesus it will depend on the Sermon on the Mount to lift men to the level of Jesus in place of depending on him to lift men to the level of those teachings. Overconfidence in these secondary things has invariably dried up the fountains of spiritual life.

The secret of the power of early Christianity was that it had not become identified with any secondary thing. Christianity in the year 50 A.D. was simply Christ living in men. It was not a Book, a Church, or a creed. It was a manner of life, a way of living. Those men went out into the world to live like Jesus. The dynamic of their lives was their passion for Christ and the inner content of their lives was the Spirit of Christ. Such was Christianity in the year 50. The celebration of the anniversary of Pentecost will be both unreal and unwholesome unless it brings us again to the heart of Christianity, which is simply Christlikeness in men.

III

"After Pentecost, What?" If the Church recovers the Pentecostal experience, it ought then to be able to keep its definitions clear. The most tragical day in the history of the Church was when men found a way to define Christianity as something other than the simple-hearted following of Christ. Where we accept creed, those early men accepted Christ; where we thrust on men Greek speculations about the Person of Christ, those men challenged the world with the moral and spiritual sublimities that were in him. Our failure to-day is that we simply lack the courage to affirm that Christianity means to live as Jesus lived. The most damaging heresy in the history of the Church has been an emphasis that so exalted the divinity of Christ that he became for men a Figure so celestial as to lose all value as an example to be actually followed.

An emphasis on the divinity of Christ that makes his humanity unreal is heresy by the ecumenical creeds of Christendom. But as there are "the sins of the saints," there are also the heresies of the orthodox, and the most orthodox of heresies has been an emphasis on the divinity of Christ that stripped him of his humanity and, while keeping him as a Saviour to save us from our sins, yet destroyed his leadership as an actual example of how to live. There is no more destructive influence in the Church to-day than the widespread attitude that simply takes it for granted that men are not expected to live like Jesus. The essential difference between our Christianity and the Christianity of the early Church is that we simply lack the moral heroism to accept the leadership of Jesus and follow him as our Example.

There is no emphasis the Church needs more to-day than an emphasis on the humanity of Jesus. It is not the divinity but the humanity of Jesus we lack the courage to face. There is not a moral coward anywhere but would like to dispose of the moral heroism of Jesus by merging it into a divinity that is impossible to us and puts that way of living beyond our power. All lovers of self would be more comfortable if Jesus's love for men could be proven to be possible only in a superhuman being and not expected of us. The Church accepts the divinity of Christ, but falters before his manhood. It is a great deal easier to accept the Nicene Creed and affirm Jesus's equality with the Father than it is to face the moral sublimities and spiritual grandeur of the manhood of Jesus and accept these as a norm for our lives. The thing that endangers the divinity of Christ is our failure to accept his manhood, for the Church's emphasis on his divinity and its failure to then live like him is the chief cause of the world's doubt of his divinity. If the Church will accept the manhood of Jesus, the world will accept his divinity. The power of the early Church lay in the fact that it dared to face these sublimities and include them in its life. It dared to take into its life the Spirit of Christ, and it expressed in martrydom the heroic life that had been first in him.

Yet Christianity as we present it to men to-day proves impotent to lead men beyond the most ordinary moral virtues. Of course there are splendid exceptions to this; there are men who have had the heroic stirred in them. But so far as the Church as a whole is concerned, it is living by a most ordinary code of life that is no closer akin to the heroism of the early Church than twilight is akin to midday. This decline in apostolic zeal and Christian heroism did not come in a day, but it came finally, and at no time since Christianity became the official religion of the Roman Empire has the Church required that a man be Christlike in order to keep his place in the

Church. To be sure, there have been refreshing seasons when for a period things promised to turn green again, but there has always been an early autumn following. In John Wesley, for example, the world saw Christian heroism once again, and that heroic soul set fire to other souls; but even we Wesleyans have come so far toward the autumn that to-day we demand neither heroism in our leaders nor Christlikeness in our members. This is not to say that we have no heroic leaders or Christlike members at all, but we have come on a period of spiritual mediocrity when the heroic flame that burned in the manhood of Jesus burns but feebly in the life of the Church.

How disturbing it is to have had in the world manhood of the type of Jesus! His sublime humanity—that is what disturbs us. How he molests our peace whenever we face him! What an unutterable humiliation we experience when he comes to us, not as a divine ideal impossible of attainment, but as an actual example of real manhood! How emotionally crude, how morally commonplace, how volitionally unheroic, how spiritually inferior we are! Yet Christianity means to rise up out of this mediocrity and take that spirit that was in Jesus into our own lives. It is a daring thing to do. It means perils, for that way of life challenges too many things about us for those things not to make perils for us in return. But Christianity means a spirit in us that will not cringe. We must not wince at the truth that Christianity is the Spirit of Christ in men, a spirit in us that reflects his inner attitudes and that will carry us to heroic self-sacrifice as certainly as it did him. After we have had a Pentecost our definition of Christianity becomes wonderfully simple.

IV

"After Pentecost, What?" A type of Christianity that puts heroic living in the place of our present prudential moralism. Christianity has heroism at its center. It means to take Jesus seriously. Christianity is pure idealism and stark heroism. It is far removed from the timorous moralism that characterizes so much of our Church life to-day. It is a spirit in men that is the reverse of the attitude that puts prudence at the center of life. The Church stands in peril of losing its soul in order to save the virtue of prudence. We are afraid to upset anything. There are whole sides of our national life to which we dare not apply the teachings of Jesus. Of course a prudence that will save us from unnecessary risk and foolhardiness is a virtue, but a prudence that will save us from all risk is the opposite of the moral heroism that lies at the center of real Christianity.

No greater damage was ever done the Church than by those minds which in the past and present have resolved Christianity into a little cluster of unheroic prudential virtues that, when joined with the intellectual acceptance of certain dogmas, is then called Christianity. The moral life of the Church to-day is very largely organized around the central virtue of prudence instead of the supreme Christian virtue of self-sacrifice. Bacon, with his counsels of a worldly, prudential wisdom, has guided us more often than Jesus of Nazareth, who never asked immunity from danger. Not the little virtues that cluster around prudence and make things safe for self, but the virtues that cluster around moral heroism and do not ask what is safe, are the things that make one akin to Jesus.

The Church needs nothing to-day so badly as it needs some moral heroes, some men and women who are willing to launch the kingdom of God by daring to live like Jesus. In nothing are we more unlike him than in our prudential attitude that we cannot afford to practice the Golden Rule, unless everybody else will do so, for what is to become of us if we follow that rule and others do not? If we turn the other cheek, who is going to insure us that the enemy will not strike? If we give away our coat, who is going to provide us with one? But do we not see that the very fact that we can raise such questions disqualifies us to claim kinship with Jesus? The very heart of Christianity is a heroism that does not ask such questions of self-consciousness. Our determination to play safe, our unwillingness to risk the loss of ease, reveals how far we are from having a cross and the spirit of self-sacrifice at the center of life.

From a moral callousness, from a spiritual mediocrity, from an unheroic manner of life, out into a life of risk and danger, leading men into a realm of pure idealism and unmixed heroism, the Church must go if it is to claim kinship with Jesus of Nazareth. Nothing else is Christian, nothing else is like Jesus, and Christianity, we have insisted, means being like Jesus. When we consent to call anything less than this Christianity, we are untrue to him. Christianity is the likeness of Jesus in men. It is not drawing-room etiquette or prudential morality, but the rugged stuff out of which Calvary was made, and it calls on men for the supreme sacrifice of self.

V

"After Pentecost, What?" A Christian conscience that will commit us to all those values to which the soul of Jesus was so sensitive. We have in the main a legalistic conscience that commits us to the mediocre code of Moses, but does not give us the sense of failure when we have been un-Christlike. There could be no more compelling evidence that the conscience of the Church is not yet Christianized than the fact that no man's reputation in the Church is impaired because he is un-Christlike in his attitude toward human need. A failure to be humble and meek is not regarded as an evidence of spiritual inferiority. A man may know nothing of self-denial, keep all his worldly possessions, be essentially selfish in his social attitudes, and yet be a respected member of the Church because we lack a conscience that will call un-Christlikeness a moral failure.

And when we turn to the larger view of things, we cannot withhold the affirmation that the Church needs a Christianized conscience that will give it the sense of failure in its present meager effort to meet the needs of the world. There is not much evidence that the conscience of the Church is under any great burden because we are failing to meet the challenge of the mission field. Is it not far more common to hear our achievements on the mission field referred to as a glorious feat instead of clear proof that up to this hour we have practically failed to become a missionary Church? Will anyone claim that Church people are manifesting any deep concern because the Church is failing to reach the masses? Manifestly, what we need first of all is a Christian conscience that will strike the sense of failure into our souls.

The conscience Pentecost perpetuates in men is simply the sensitiveness to human values which was so characteristic of Jesus. How, for example, can we claim to be Christian when it is still possible for a man to die and leave a destitute family behind because he could not afford to go to a hospital? That fact alone, when all the implications are thought out, is enough to indict our form of Christianity, for most of the wealth of the country is in the hands of Church members. So long as there remains a child in America growing up in ill health because of under-nourishment, the Churches of America are something less than Christian. But if a preacher is swayed by prophetic passion and becomes too forceful in his presentation of these facts that discredit our claim to be Christian, there is the immediate cry for "a spiritual gospel." The "old-time religion" has been the refuge of many a selfish man who lacked the moral courage to follow where an enlightening Christian conscience would lead him.

We need an "old-time religion," but it must be as old as Jesus. At no given period since the early days of the Church have more than a few individuals accepted the complete message of Jesus. Seemingly, there have been whole periods when no one accepted it. If there is an example of apostasy in human history, it is to be seen in the decline of the Church from the teachings of Jesus. The Church has had its periods of reformation, its moments of new insight, but it has never again preached and practiced the whole message that Jesus brought to men. Special groups have in some degree approached such, but the Church as a whole has not taken Jesus seriously.

The next great religious awakening will be a movement that Christianizes the conscience of the Church. It is going to lead the Church out of its own walls to the relief of suffering men. It will commit the Church to the practice of the teachings of Jesus. The Church, like Jesus, will be concerned with all social, economic, or political questions, with all things whatsoever that have in them power to help or harm a human personality. We have been done an almost irreparable damage by a viewpoint that has regarded Christianity as a group of specialized activities, narrowly religious, centering in the church building. It is difficult for us to recover the insight that Christianity is an inner attitude that affects every activity, for we have a very strong strain of monasticism in our spiritual blood.

The attitude that would keep Christianity within the walls of a church, so that it may not challenge the evils of our social, industrial, and political life, is the Protestant successor of the Roman monasticism that kept the monks in a cell in order to keep them holy. But when the followers of Jesus shall open their eyes to the real meaning of Jesus they will see that the spirit that was in him challenged every wrong attitude in men and every wrong condition in society. Why the leaders of that age should have crucified him is no puzzle to those who have seen the full measure of his stature. The world has always crucified the man who dared to plant explosives under the established order, and Jesus did just that. He imperiled every institution of his age, from the throne of the Roman Cæsars to the religious hierarchy at Jerusalem. In his bosom he carried a spirit, gentle but revolutionary, and his enemies knew that his message, if ever it should leaven the hearts of any considerable number of men, would upheave the existing order of things.

And that same spirit, gentle and compassionate, but radical and revolutionary, challenges the paganism of this age as it did of that. There are a thousand wrongs in our social, political, and economic orders that cannot be harmonized with the Spirit of Jesus, and whenever we take that spirit into our lives, we will find ourselves hurled into the struggle as inevitably as did Jesus. He braved every wrong that he faced, he dared to deny the right of anything to exist that damages men, and because he challenged these things, the spirit that was in him becomes the supreme challenge to us. If we meet that challenge, it means the likeness of Jesus in us and that likeness means the death of self—but, O God,

> "Grant us the will to fashion as we feel,
> Grant us the strength to labor as we know,
> Grant us the purpose, ribbed and edged with steel,
> To strike the blow."[1]

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[1] John Drinkwater.

IV

THE NEW MISSIONARY IMPERATIVE

IV

THE NEW MISSIONARY IMPERATIVE

BY ELMER T. CLARK

I

When the question is raised, "After Pentecost, What?" one who has regard for historical fact must at once reply: "What indeed but Christian missions?" In missions the Pentecostal phenomenon in the Apostolic Church found both its motive and its result; one has only to read even casually the record of that experience and the events immediately following to discern that the happening in the upper chamber was inextricably bound up with the larger vision of the Church and the movement to spread the gospel without distinction of race or nation.

According to the reported words of Jesus "the promise of the Father," "power from on high," "power, after that the Holy Ghost is come upon you," which was fulfilled and realized in the Pentecostal experience, was for the express—on the basis of the record one might almost say the sole—purpose of equipping and enabling the Christians to "be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," and in order "that repentance and remission of sins should be preached in his name among all nations." (Luke 24: 47-49; Acts 1: 8.) The missionary purpose seems to have been the only motive operating in the giving of the sacred experience.

It was with difficulty that Christianity freed itself from the racial narrowness and provincial patriotism of its Jewish adherents and became a universal faith appealing to all mankind. Students of the New Testament are familiar with the bitter and tragic struggle that went on in the early Church between the Judaizers, who strove to maintain Christianity as a sect of Judaism, and St. Paul, who insisted against all comers that in the view of Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." (Gal. 3: 28.) It is interesting to note that the experience of Pentecost, "the gift of the Holy Ghost," played a large part in that struggle, and always on the side of the missionary party. When the issue was first presented to Peter he promptly baptized Gentiles who had observed no part of the Jewish ritual because they had "received the Holy Ghost as well as we" (Acts 10: 47, 48), and when challenged for his conduct he successfully defended the course by merely citing the fact that the Gentiles had undergone the experience. (Acts 11: 17, 18.) The determining factor in the eligibility for membership in the Christian community was thus early based, not on race or ritual, but on the Pentecostal experience. St. Paul, the missionary who established the position of Christianity as the universal religion, was himself the product of an overwhelming spiritual experience on which he ever relied as his chief credential and apologetic, and he regarded himself, as the Church also regarded him, as being chosen and sent forth on his mission by the Holy Ghost, the author of Pentecost. Nothing is plainer than the historic fact that after Pentecost and because of Pentecost the supreme business of the Church was its missionary endeavor.

We need not argue about the elements and concomitants of Pentecost. All must agree that whatever else might or might not have been involved, the central fact was a tremendous personal experience, an experience which the Christians truly believed came direct from God and which certainly imbued them with a God-consciousness. They evermore believed in God and Christ as living personalities with whom they were in direct touch. Their whole theology became vitally factual, as much so as their own existence or the existence of any material object about them. What they experienced they knew, and their conviction included also their own interpretations of that experience. The whole complex was to them a sensory demonstration. And with that consciousness came conviction of the truth and power of their message, leonine boldness in proclaiming it everywhere, a burning desire for its promulgation, and a willingness approaching desire to sacrifice self in the supreme cause. This was the spirit which spread Christianity over the world, and it issued directly from personal experience.

Through Christian history experience has persisted as the sufficient missionary motive. So long as the warmth of Pentecost was upon the Church its energies were thrown unstintedly into the task of evangelism, and the Gospel spread steadily through the Roman Empire and among the tribes of northern Europe. Experience afforded the dynamic that withstood terrible persecution and triumphed over both the paganism and the legions of Rome. Not until theological controversy, material wealth, and temporal power dimmed the freshness of spiritual experience did the Church falter in its work of evangelizing the nations. In every age missionary activity has resulted from those movements within the Church, which, like the Moravian movement and the Wesleyan revival, have revolved about mystical experience; the reverse has been true only of those movements which, like the Reformation, have laid supreme emphasis upon doctrinal and ecclesiastical considerations.

Experience has always been the main and adequate motive of Christian missions, and so it will ever remain. The Church need expect no other, for no power save a living understanding and appreciation of the nature and purposes of God will ever call forth the effort and sacrifices necessary to evangelize the world. If, therefore, we have in any degree entered into the experience of Pentecost as a result of our emphasis upon the phenomenon during its nineteen hundredth anniversary we may expect a revival of enthusiasm for missions. This must be, as it has always been, the test of our experience.

II

Under the impulsion of its understanding of God and his will, gained not solely or even mainly by reflective thought, but by personal experience, the Church has striven with fluctuating earnestness and energy for twenty centuries to Christianize the world. As we hark back to and celebrate the beginning of such Christian experience it seems fitting that we should review the accomplishments of the mighty enterprise that flowed therefrom. Just what have we actually achieved in the matter of making Christ regnant among the nations?

In the beginning we must frankly admit that very much has not been achieved. Not only have we thus far failed to win the world; we have not even been able to win one nation. There is no truly Christian land, for in even the best of them there are teeming multitudes of people and vast areas of social life that are unchristian. There is, as one has said, a pagan zone in our so-called Christian civilization, and how wide and how thoroughly pagan that zone is we are just now beginning to realize. And in the non-Christian world we have as yet only scratched the surface of the appalling need. Two-thirds of all the people on earth are still under the sway of non-Christian religions which, in spite of all the excellencies it is now the fad to discover in them, have demonstrated their inadequacy by centuries of failure to uplift their devotees. More than half the people on earth are to this day unable to read or write a word of any language, and millions do not even have a written language in which they can be taught. Bishop McConnell has recently recalled our attention to Bishop Thoburn's startling statement that "the majority of the members of the human race had lain down to rest at night after each day of the world's history without having known for a single twenty-four hours the satisfaction of having enough to eat." Though according to the correct etiquette of our "parlor religionists" it is not "the thing" to say so, a factual catalogue of the appalling physical and social evils of the non-Christian world (not to mention the West) would by comparison reduce the record of "Mother India" to quite commonplace and almost pleasant reading. We are still far from the goal of world Christianization.

But some things have been accomplished. For example, the Church has occupied the world and the gospel is being preached everywhere. One would experience difficulty in discovering any land wherein the Church is not represented by its devoted and self-sacrificing missionaries. Not that the various fields are fully occupied. Nearly all the mission fields are most inadequately covered. But in all of them the leaven has been placed and the gospel has in some measure gained foothold.

Dr. Ralph E. Diffendorfer tells of his search for some "raw heathen." He sought advice from a much-traveled Englishman whom he met on a steamer between Calcutta and Singapore. "Well, don't go to the Fiji Islands," he was informed. "Why not?" he asked. "Because," said the traveler, "the damned missionaries have spoiled the Fiji Islanders—sent them all to school and they have all gotten uppity!" "But perhaps," he continued, "if you will go into the hills of North Sumatra you will see some real heathen." Dr. Diffendorfer went among the Battaks of the hill country of Sumatra, and instead of "raw heathen" he found a quarter of a million Christians worshiping in a thousand churches, and one of their native Christian leaders, whose ancestors ate the first two missionaries who went thither ninety-five years ago, conversed with visitors in six languages! Even the cannibal Battaks had been "spoiled by the damned missionaries" and "gotten uppity!"

Further, Christianity has gained an influence in the non-Christian world out of all proportion to the numerical strength of the Church. The gospel has filled the atmosphere and permeated the consciousness of the nations and has caused Christian ideals to be accepted as standards. One would hesitate before calling China a Christian nation, for adherents to any organized form of our religion are outnumbered five hundred to one, yet seven of the ten ministers of the Chinese government are Christians. Gandhi, the Hindu leader, hangs a picture of the crucified Christ on the wall of his *ashram* and leads his disciples in singing, "When I survey the wondrous cross on which the Prince of Glory died"; and, though by no stretch of the standard can the Mahatma be classed as a Christian, he has declared: "I owe, and India owes, more to One who never set foot in it than to anyone else; that is, to Jesus Christ." When Gandhi gave the boys in his school the choice of weekly readings and discussions of the Gita, the Ramayana, or the New Testament, they chose the New Testament, and the book of the Christians crowded its rivals out of their own household.

Mohammed Ali, one of the presidents of the Mohammedan and Hindu Indian National Congress, began each of the four sections of his inaugural address with a long quotation from the New Testament, and most of the other presidents of that non-Christian political organization based their presidential messages on the Christian Scriptures. The *Japan Times* has editorially declared: "Japanese Christians professing their belief in the Bible and going to churches may not be large, but the Japanese men and women who think as good Christians do without knowing it, and are propagating and acting up to Christian ideas, are innumerable. In fact, it may be said without exaggeration that if Christianity as a religion be making but slow progress in Japan, the Christian ideas may be said to have already conquered the country."

Dr. Robert E. Speer tells of a banquet of the lawyers of Delhi in India. Not one was a Christian; all were Hindus or Mohammedans. These men had engaged a jester to entertain them, and he was making jokes about the traditional gods of India and their escapades, at which the lawyers roared with laughter. The entertainer made a quip about Jesus, and nobody laughed. At a second such quip there were hisses. Then when the jester made a third humorous remark about Jesus Christ the guests arose and threw him from the room. Not one had accepted Jesus as Lord, but his personality, his ideals of conduct, and his teachings had so impressed these men that none would tolerate an irreverent remark about him.

Now this situation must not be misunderstood.

It does not mean that the nations are nearly Christianized. We believe there is a vast difference between admiring Jesus and accepting him, between respecting his teachings and enthroning him as Lord, between exalting his ideals and worshiping him as Saviour. The point is not that the world is flocking to Christ, but that we have created the psychological situation in which the gospel can best thrive. Christ is in the air. The minds of the people are favorably inclined and their hearts are turning toward him, and this represents almost infinite progress from the days when an exactly opposite situation prevailed and minds and hearts were closed with prejudice against him. If the Church does not hesitate now, but will push on with renewed energy, it should be possible to turn the present respect for Christian ideals into definite allegiance to the Christian faith.

We may also count among the achievements of missions the fact that the non-Christian religions have been undermined, have lost their hold on large sections of the best elements of the population, and are decadent and impotent everywhere. Even in those countries where they still survive with some influence they have been so changed and modified by Christianity that they scarcely retain their original character. Not one of the non-Christian religions can be found intact and influential to-day. It is extremely significant that the apologists for these old faiths now defend them by trying to prove that they have in them some elements similar to Christian principles.

A Methodist bishop, returning from a trip around the world, made this significant statement: "As I belted the globe I did not see one new heathen temple, but I saw Christian churches, schools, and hospitals rising everywhere." There are no new temples in the mission field. There is no demand for them. So far as competition from rival faiths is concerned, Christianity has an open field.

The old religions are well aware of this, hence their frantic efforts to become as much like Christianity as possible. I recently visited a Buddhist temple in California. (It is not generally known that our Pacific Coast is dotted with such temples.) The priest was a dapper young Japanese, thoroughly modernized, and neatly dressed in a tailored business suit. He handed me an engraved card: "Rev. ——, pastor, Buddhist Church." He was a "Reverend" and a pastor, not a priest, and his establishment was not a temple, but a church. He showed me his "Sunday school department" and remarked that his "prayer meetings" were held in the same department. In the "church auditorium" I found regulation pews, a pulpit, and the "Buddhist's Creed" which the worshipers recited. The "Church" had its hymnal, a collection of Christian songs in which the name of Buddha had been substituted for the names of God and Jesus. This Buddhist "Church" even had strawberry festivals and ice cream socials! It had been thoroughly "Christianized!"

No Christian leader of influence regards the non-Christian religions as being devoid of excellencies. That they embody high and holy truths which should and will be preserved is a foundation attitude of the missionary; indeed, it is the missionary who is doing most to preserve the truths of the racial faiths. Though the presence of divine elements in other religions has been recognized by Christians since the days of the apostles, some persons seem to have discovered it quite recently; and they seem to believe themselves to be daring pioneers in uncharted realms in spite of the fact that they are traversing paths well worn by the feet of centuries. So we have heard much of "syncretism," the creation of a new religion by picking and choosing among all systems and selecting for the mixing the best elements of all. Mr. Stanley High says that he went out to the mission fields determined to eliminate "heathen" and "heathenism" from his vocabulary and resentful of the "holier-than-thou" sentiments of our missionary hymns. It was definitely arranged that he should write a series of articles indorsing the idea of syncretism. But after he had seen the non-Christian world and observed the non-Christian religions in their effect upon their own devotees, he refused to write the articles, the word "heathenism" went back into his vocabulary, and the missionary hymns became satisfactory.

Those who have so suddenly become enamored of these old faiths have not, of course, usually been distinguished for their missionary zeal. Those who know these systems best and have lived close to the social situation engendered by them are under no such delusions. At the Jerusalem meeting of the International Missionary Council the matter of our relation to non-Christian religions was under discussion and syncretism had been mentioned, when certain women asked to be heard. One after another they arose—women from China, Japan, Korea—and told what other religions meant to womanhood, how they had kept woman in utter degradation until Christ came to rescue her. That settled the matter. There was no more talk about syncretism in that meeting and the Christian leaders of the mission world went on record against it.

Syncretism will not be the method by which the values in other religions will be preserved to the world. There is in psychology a principle known as sublimation, which means in effect the turning of a native drive into a direction more socially useful than the channel through which it might naturally find expression. Such values as need preservation from

Buddhism, Hinduism, Mohammedanism, and the rest will be sublimated by Christianity. These values are not foreign to the gospel, but are the common heritage of the race, and they come to clearer expression in Christianity than in the other faiths in which they are found. Christianity encountered many old faiths in the Greek and Roman world, and in many of our names and rites elements of those religions are preserved. But there was no syncretism. The ancient systems died and Christianity stood triumphant on their ruins, but in the process Christianity preserved what was worth preserving of the old and enriched itself thereby. This process will ultimately be repeated in the case of every non-Christian religion in the world.

Dr. Robert E. Speer sounds a note of conviction greatly needed in the Church to-day. "This new way of conceiving foreign missions," he says, "is not only futile. It is also false. Christ needs nothing from anyone. No other religious teacher has any contribution to make to him." "There are errors and defects in all non-Christian teachers and in the religions that bear their names, but these errors and defects are not found in Christ. He borrows from no one. 'He lends, but borrows none.' Indeed, he is the only hope of the preservation of whatever of truth and good there is in any non-Christian religion. The old European pre-Christian religions are gone, except those names and elements in them that Christianity redeemed and sanctified and preserved. That will be the fate ultimately of all religions. Indeed, to-day, it is foreign missions which are most solicitous to save the true and good and beautiful which are found in the lands to which foreign missions go."

Non-Christian religions have many excellencies. They have copied many more from Christianity. But their fatal defect is that they do not have Christ, and they cannot copy him. He is the all in all, the *sine qua non,* of Christianity. As he gains the world's heart, as he does wherever he is lifted up, old systems and other faiths must wither away, because they do not and cannot have him. A Mohammedan arose in a Christian meeting in India and challenged the historical basis of the Christian religion. "We know that our Prophet lived," he said, "and can prove it, because we have the tomb in which his body lies and make pilgrimages to it. Islam is therefore better founded in historical fact than Christianity." To all this the preacher replied: "It is true that we have no tomb, because we have no corpse." Christianity is a life; other religions are systems. That life is expanding the wide world over, and no dead system can stand against it.

Perhaps the most important of all the triumphs of Christian missions is seen in the rise of new indigenous national Churches in every land. Until almost yesterday Christianity in every mission field was regarded by multitudes as a foreign importation arbitrarily imposed upon them. That was not entirely true, for Jesus was not a Westerner and not one book of the Bible was written by a Western author. But it was inevitable that the gospel should be regarded as an alien product bound up with an alien civilization. The Bible came in a foreign tongue, and its expounders spoke the same. All the missionaries were aliens, and they set up alien organizations; we have Dutch Reformed Japanese just as we have Roman Catholic Americans. To become a Christian at all usually meant that an individual must, in some measure at least, denationalize himself; frequently he learned a foreign language, went to foreign schools, and wore foreign clothes. It is small wonder that when nationalism rose high Christians should be regarded askance. In such a situation the gospel could make but limited headway; that it secured any footing is a striking evidence of its inherent power. Indeed, no sane man ever expected the gospel to sweep the nations under such conditions. Missionaries have always known that in the last analysis a land could be evangelized only by its own people. They have always regarded themselves as "planters and waterers," whose duty it was to found a Church and train a leadership, but ultimately to decrease while the national Church increased.

There is now a Church in practically every mission field, virile, consecrated, tested, with a good grasp on the fundamentals of our holy religion, and with a trained and able leadership. When the missionary leaders of the world met in New York in 1900 there was not one national of a non-Christian land in the group; at Edinburgh in 1910 there were only 10; at Jerusalem in 1928 more than half of the nearly 400 delegates were from the mission fields, and two-thirds of these were nationals of the countries they represented. And these were not present as "exhibits." They took their places on the platform and in the discussions on an equal footing with the most distinguished ecclesiastical leaders of the world. None showed a better understanding of real Christianity, none were more loyal thereto, none more sternly opposed to syncretism or compromise than these who came from the very heart of the non-Christian world.

We must not be deceived by this development. A prominent pastor recently wrote in reply to an inquiry as to the advisability of setting up autonomous Churches in the mission fields: "I am in favor of it, for we will then not have to raise any more money for them!" In the great missionary development of the century this man saw only the opportunity of saving a few dollars or escaping what to him was a disagreeable duty. For the enlightenment of all such it must be pointed out that no such result will follow. There will be no less need of missionaries and missionary money. In many fields an increase in both will be necessary. The rise of new Churches will not lessen our own responsibility. But it will enhance our opportunity, and therein lies the significance of this new development. Working largely alone we have founded and developed Churches; working with these Churches we can complete the evangelization of the nations.

III

One who stands in a valley feels the magnetic attraction of the highest mountain peak that towers in the distance. He begins the ascent and for long hours struggles up the mountain's rugged side, his eyes fixed on the goal of the lofty peak above his head. At last he stands upon the topmost crag of the summit and turns with a thrill of expectancy to enjoy the view discernible from that exalted altitude. But as he lifts his eyes he beholds far away another peak still higher than the one he has reached, a speak he could not see until he had reached the top of the mountain he had been climbing. His struggles had only brought him to a place from which he could see something still more challenging beyond.

So it is in the stupendous enterprise of evangelizing and Christianizing the world. Every new advance reveals another to be made. Each problem solved discloses another still more difficult. Each victory achieved brings us to grips with forces which until then we had not even envisaged as enemies of the kingdom of God. Thus in spite of the wonderful accomplishments of the past we find that the goal of our striving is still afar off and the way between is beset by giant difficulties.

At the Edinburgh Conference in 1910 there was much discussion of the Christian approach to the non-Christian *religions*. At Jerusalem in 1928 there was discussion of Christian *life* in relation to non-Christian *systems*. There was deep significance in the changed phraseology. The non-Christian religions are impotent and doomed; they no longer constitute a formidable obstacle to the progress of the gospel. But having conquered these our erstwhile competitors, we have discovered a new force bidding against the Christian conception of life for the allegiance of the peoples. There goes streaming out from the west, from the nations hitherto supposed to be Christian and which have sent the missionaries to the fields, a system of civilization that is secular to the core, materialistic in aim and purpose, essentially unchristian or even antichristian in motive and result. This secular civilization floods the nations of the East, attracting the suffering and starving millions by its promise of ease and comfort, though in the end exploiting and deceiving them. And we are just discovering that this civilization of the West is the worst foe of Christian missions in the East. Against the gospel it wields a double blade. It draws into godless and unbrotherly materialism those who hope to share its benefits, while it nullifies the appeals of the missionaries in the minds of those who feel its exploitation. It is virtually a religion, requiring of its devotees all the loyalty, sacrifice, and emotional allegiance customarily given to religion. By common consent it constitutes the outstanding missionary problem of the present century.

Thus the field of Christian missions has been transferred, overnight as it were, from the East to the West. Our most urgent duty is to Christianize the social processes of the "sending" nations, wherein secularism finds its source. Certainly all the processes of evangelization in China, India, Africa, and the other non-Christian lands must be continued with increasing energy and effectiveness. That section of missionary operations is well under way, and its technique is fairly well developed. But the magnitude of the problem of bringing the social order of Christendom into the kingdom of God is so stupendous that we still stand amazed and helpless before it. To that high adventure the Church must now address itself. Henceforth America and the other Western nations are to be the principal mission fields of the world.

Bishop McConnell has pointed out that the dealings of our industrialism in the so-called backward nations is quite similar to the dealings of the Spanish *conquistadores* with the Indians on the American continent. The Spanish were actuated by a desire for gold, and they forced the Indians to search and dig for the coveted metal; and thus the exploitation of the natural resources of the country brought about the exploitation of its human resources. Under the arduous discipline the Indians perished, hence negro slaves were introduced; and this in turn led to the slave trade with its attendant horrors, both in Africa and the Americas. We have little difficulty in recognizing the unchristian principle in that procedure.

But what about modern industrialism in Africa? There the motive is the same as that which actuated the Spaniard—profit, and nothing but profit. In exploiting the resources of Africa the industrialists also exploit the continent's human resources—and we find virtual slavery, under the gentler name of "forced labor," prevailing nearly everywhere the white man has touched the black man's native habitat. At Jerusalem Mr. Howard Grimshaw, chief of the native labor section of the International Labor Office of the League of Nations, told of a piece of work carried out by the British in Africa in which ninety-four per cent of the forced laborers died. When the incident was brought up in Parliament the spokesman for the government admitted the fact, but complacently pointed out that the incident was exceptional, the average death rate in such cases being not more than forty or fifty per cent!

Can the world be made Christian so long as the industry of Christendom is actuated by the profit motive? So long as a narrow nationalism or patriotism is exalted to the place of religion? So long as war is an instrument of national policy and armaments determine the status of nations? So long as race prejudice and discrimination is practiced and defended and the white man assumes his own inherent superiority as a matter of divine right? So long as a crass materialism and secularism dominates our civilization and turns modern science to the service of its own purposes? The answer to these queries appears plainly in the negative to enlightened Christians possessed of quick consciences, but the formulation of a program of action based on the implications of that answer is still far beyond us. But here lies our problem and our challenge.

We are just discovering that our missionary operations will in the end be futile unless we can unify the whole of experience around the Christian ideal. We must insist that business, government, education, science, race attitudes, and every human relation be brought into subjection to Jesus Christ. This does not mean that the Church proposes to desert its "spiritual" function and "dabble in politics and business." It means that we have just discovered a new province in which Jesus Christ is being ignored, and we propose to enthrone him in that province. We cannot be at ease while he is ignored anywhere. "We believe in a Christlike world," declared the leaders gathered at Jerusalem. "We know nothing better; we can be content with nothing less." "Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ. Herein lies the Christian motive; it is simple. We cannot live without Christ, and we cannot bear to think of men living without him. We cannot be content to live in a world that is un-Christlike." Such is the new missionary imperative. Realizing how imperfectly we represent Christ in our corporate life, we have set out to make him supreme in every avenue of the world's activity.

V

THE NEW STEWARDSHIP IMPERATIVE

V

THE NEW STEWARDSHIP IMPERATIVE

BY J. EARL CRAWFORD

No other Pentecostal truth has been so long neglected as the Christian concept of stewardship. The new accentuation which this truth is beginning to receive is more in accord with the original emphasis which the stewardship idea was given by Jesus himself. Only once, so far as the record goes, did Jesus enjoin the observance of the sacrament of the Lord's Supper, but this one injunction was sufficient to secure its perpetual celebration. Although he instituted baptism as a sign of the Christian profession and a symbol of the new birth, yet only twice did he mention this solemn and significant ordinance. So vital and imperative did he regard stewardship, however, that he made it central and outstanding in his teaching. While he always put personality before property, still we can trace no less than thirty-two references in his sayings to the property aspect of stewardship alone.

The new stewardship imperative is the impelling urge growing out of the renewed consideration and emphasis upon the permanent stewardship teachings of Pentecost. This impelling urge is fourfold: (1) It is an insistent call to that Pentecostal experience which adequately motivates the stewardship life; (2) it is a fresh challenge to reconstruct civilization and build it on the Pentecostal rather than the pagan philosophy of property; (3) it is an abiding and lofty stimulus to the practice of Christian liberality; (4) it is a high summons to the Church to the full and complete consecration that will lead her forth to face and fulfill her whole task.

I. A Call to a Deeper Christian Experience

The new stewardship imperative is an urgent call to such a Pentecostal experience as will furnish adequate motivation for the stewardship life. Every disciple can and should have such a personal Pentecost.

Prayer is the only means by which this experience can be realized. It is the fountain source of spiritual power for the working forces of the kingdom of God. It is the most decisive factor in the steward's battle for the mastery of himself and victory over all the enemies of the Christian life.

Behold the man of prayer as alone he enters first the Audience Chamber and then the Council Chamber of the King. See him on his knees, as it were, wrestling. So far as the human eye can tell there is no one near him in that Holy of Holies, yet he wrestles like a mighty man. For he is wrestling now with

God, and now with man; now with death, and now with hell. What is he doing with such a struggle? Doing? He is moving heaven and earth. He is removing mountains. He is hurling this mountain and that into the midst of the sea. He is prevailing against the rulers of darkness and spiritual wickedness in high places. He is spoiling principalities and powers. He is casting down thrones. He is smiting to pieces old empires of Satan. Lo! the day breaks over his place of prayer and the kingdom of God begins to appear! To use this omnipotent power which is ours through Christ, stewardship is ever challenging men.

Why should we lead shallow, empty, or impoverished lives when within the reach of every one of us are inexhaustible depths of spiritual grace, wisdom, and love, and unworked veins of untold spiritual wealth? Even our spiritual perils afford opportunity for deepening our acquaintance with Christ and gaining fresh evidences of his conquering might. Should we not be startled if sin does not seem more sinful to us now than ever before? Do we look with complacency or indifference upon its sad and cruel effects? Unless we are vigilant in the cultivation of our own lives spiritually, there will be created a great chasm between what we enjoin upon others and what we ourselves are and do.

The primary purpose of stewardship is spiritual

—the winning of the entire man for God. It seeks to prevent the evasion of any part of our personal responsibility and to correct the attitude of partial conformity to Christ. The true steward takes Christ not only as Saviour, but also as Lord. When his Lordship is duly recognized and acknowledged, the result is a stewardship that manifests itself in all the ways of life. Too long have men who are professing Christians withheld from Christ, unchallenged, anything they have felt inconvenient to place at his disposal. Many have given money, but have withheld their time and talents; others have given service to ease their consciences from the guilt of withholding their money. In reality he is Lord—Lord of all—and we are stewards, stewards of everything—personality, powers, and possessions.

The reign of Christ, therefore, should be extended over every area of human life. The defilement of the body is the mutilation or destruction of the property of God, so also is the misuse or abuse of the mind. If it be a wreck to be a debauchee, a drunkard, a liar, a libertine, a murderer, a thief, or a villain, in the sight of God it is just as truly a wreck when a man of ability and culture capable of benefiting society in a large way devotes himself altogether to pecuniary profits or personal pleasure. If men are to wage successful warfare against the forces of evil, against all the influences that disintegrate faith and undermine character, they must yield themselves utterly and absolutely to the sway of the living Christ and make it their constant endeavor to respond to his will and express his purpose in their lives.

It is not how much of ourselves, our time, our talent, and our money we give, but whether we give everything, that counts most in His sight and leads to the fullness of life in him. To be one hundred per cent Christian in our thinking, our loving, and our living is the only way to the highest individual attainment and the greatest social achievement. What is the goal of the stewardship movement? It is perfection in Christ: the bringing of every thought into captivity to him, the consecration of all our emotions, the complete dedication of our wills, the redemption of all our activities, that, like Epaphras, we may stand perfect and complete in all the will of God. The new stewardship imperative then is a constant call to explore and go on exploring Christ, until we become complete in him, who is not only the Author but also the Finisher of our faith.

II. A Challenge to Rebuild Civilization on a Christian Foundation

The new stewardship imperative is a compelling urge to rebuild civilization and found it on the Pentecostal rather than the pagan philosophy of property.

Our civilization is largely founded on a falsehood—the pagan conception of ownership. This falsehood is the taproot of the ills of the present social order. The center and source of the major maladies of mankind is that individuals, races, and nations, forgetting the God that made them, the world and all that therein is, assume that they own parts of the earth with unrestricted rights to take all of it they can get.

This life of man's ownership of the forces and resources of the world is manifest in the greed and selfishness of those who revel in luxury and ease, regardless of the privation and suffering of those in poverty and want. It is manifest in the exploitation of the weak and underprivileged by the strong and privileged peoples and races. It is manifest in the continual clash between labor and capital. Ever war is an outgrowth and manifestation of this false and pagan philosophy of the unconditional ownership of wealth, whether private, tribal, or national.

As a result of this erroneous philosophy civilization itself is sick with a deadly disease—the disease of materialism or "thingitis," the reign of lifeless things over the living souls of men. This reign of things as represented in modern money, which is value concentrated into the least material bulk, is the rival god of our quasi-Christian civilization. The tendency of this emphasis on things instead of men is toward covetousness, impurity, theft, murder, divorce, race suicide, in fact, toward the darkening, dwarfing, and deadening of the soul to humanity.

A person without anything whatever has infinite value; things without or apart from persons have no value whatever. In arithmetical language, persons are the digits and things the ciphers. A cipher after 1 makes 10, but a cipher before 1 makes .01. Likewise, things after persons multiply the value of persons, but things before persons decimate the value of persons. Many people of means who ought to be rich in intrinsic values, because of their engrossment with things, dwindle into mere decimal fractions. Putting things before persons would ultimately reduce civilization to one huge decimal, which, the larger it became, the more worthless it would be.

The industrial, the national and international, and even the religious life of the world is suffering from the withering blight of "thingitis." It is the love of things that divides capital and labor; the love of persons would unite them. While it is bad that we have had war, it is worse that the spirit of war still exists in the hearts of men. This spirit is provoked by the love of things, but quenched by the love of humanity. Religion to be Christian must not be so busy about things that it forgets folks. It must not rest content with giving things to Christ; it must carry Christ to things.

Is there any remedy for this malicious malady of materialism that is gnawing at the vitals of the world's life? The only cure lies in displacing the pagan falsehood of human ownership with the Christian truth of divine ownership and human stewardship in the economic, political, and religious thought and life of society, warming this truth in the souls of men with a sense of God's presence and power, thereby imbuing them with a divine mastery over material things. "The principles of stewardship *vitalized* in our Churches and *applied* in the business relations of men," says Walt N. Johnson, "is the supreme need of our civilization." ("Stewardship Vitalized," p. 124.)

III. A PERPETUAL STIMULUS TO CHRISTIAN LIBERALITY

The new stewardship imperative is an abiding and lofty stimulus to the practice of Christian liberality.

Giving like that at Pentecost is one of the Christian graces. It is a fruit of the Spirit. It is not an afterthought, but a normal attitude because Christ has come into the heart. The disposition to give is kindled by supernatural quickening and kept aglow by constant communion with God. Financing the gospel enterprise is a spiritual matter first, last, and all the time. "First they gave their own selves unto the Lord," said Paul concerning the Churches of

Macedonia. We need to give more attention to the inner spiritual springs from which the stream of Christian generosity flows. It hurts some people to give money to the Lord because they have never had the high experience of giving themselves to him. The most drastic result of Pentecost was the attainment of the divine ideal of property as a stewardship. The Holy Spirit inspires a compassion that would minister to all human needs and can open up the way to meet those needs.

Stewardship comprehends the claims of God upon personality and possessions, upon the spiritual as well as the material, and primarily upon the spiritual as controlling the material. The supreme test of the stewardship life is found in such Pentecostal heart searchings as these: "How much of myself have I given to God?" "Does he have first place in my heart?" "Do I prize his kingdom above everything else in life?" "Is it my dominant desire to please and honor him and give him the best of all that I am and have?" In the thought of many people stewardship stands for the giving of money on a percentage basis. This is unfortunate because it puts to the front that which is an effect of proper spiritual adjustment with God instead of the need and importance of such adjustment itself. The Macedonian call of the first century is likewise the Macedonian call of the twentieth century: "First, give yourselves to the Lord."

The Church, unlike any other great institution in the world, depends upon voluntary contributions for her support. It is the will of our Lord that it should be so. He trusts his disciples to invest themselves and their all to advance his kingdom. What happened at Pentecost is an illustration of how adequately the financial exigencies of his kingdom will be met whenever and wherever his disciples are swayed by the Spirit. "Neither was there any among them that lacked. . . . Distribution was made unto every man according as he had need." (Acts 4: 34, 35.) The spirit of fraternal stewardship exemplified by the disciples at Pentecost is the most inspiring example and incentive to Christian liberality in the history of the Christian Church. Moreover, the financial creed of the Pentecostal Christians, which is negatively expressed in Acts 4: 32, "Neither said any one that aught of the things which he possessed was his own," is the financial creed for the Christians of all time. They renounced ownership interest not only in the tithe, but also in the whole of their possessions. Following the Pentecostal outpouring, they literally laid everything upon the altar. They displayed a most remarkable mastery over themselves and their material goods. Such stewardship is ever the mark of the supremacy of the spiritual man. While tithing may be practiced as a recognition of the sacred trust of property, the whole is the measure of that trust.

The community of goods passed away, but the principle of community abides. A Christian man's possessions are not to be consumed on individual lust, but administered for the collective good.

God can reveal himself through the proper use of property, and is only prevented from doing so by the selfishness of men. To the young man who wanted Jesus to induce his brother to divide the family estate, he replied in substance: "My word is not to your brother, but to you. You are afraid of losing some property, but you are losing your soul through greed and hate. You are concerned about something that will not satisfy if you get it." In Dives Jesus has given us a picture of the type of men who have no vision wider and no aim higher than worldly amusement or enjoyment. Riches may take wings and fly away, but neither their coming nor their going will ruin the man who holds moral and spiritual values higher. For such a man "to reach old age, possessed only of money and a desire to increase it, is not success in life. It is a sad and terrible failure; better die a pauper in purse than a pauper in soul; better fail to get money than to allow money to get you."

"We honor men," says Roger T. Nooe, "in asking them to do the honorable thing with their money, which is a part of their life; and they will honor us for doing it. Looking back over a ministry of twenty-five years, I can see that my best friends are those whom I have been able to lead into systematic and proportionate giving."

Money is a power in itself, but it is raised to its highest power when linked up with Christ. It supplies drink for the thirsty, bread for the hungry, clothing for the naked, lodging for the homeless, schools for the needy, hospitals for the sick, and homes for the orphan. In his name it is a defense for the oppressed, a comfort to the suffering, eyes to the blind, feet to the lame, hope for the downcast, and a lifter up from the gates of death.

IV. A Summons to the Church to Fulfill Her Whole Task

The new stewardship imperative is a summons to Christian leaders to change the spirit of the Church so that she will actually go forth to fully face and adequately fulfill her whole task.

The only answer to present world conditions is the manifestation of an enlarged allegiance to the vital principles of Christianity on the part of the moral and spiritual forces of mankind. The reason why the kingdom of God comes so slowly is not because of the antagonism of its enemies, but because of the half-heartedness of its friends. Are we living the truth we believe? Almighty power, Almighty wisdom, and Almighty love cannot make headway in leading into further light souls that will not strive to live true to known truth. True stewardship demands putting into practice throughout life the truth we profess when we unite with the Church. The kingdom needs men to-day who will not occupy themselves trying to explain why they can't, but who will dare to believe, plan, and perform the work God has given his Church to do. For the religion of Jesus is the supreme world religion, and it rightfully belongs to all mankind.

The challenge of stewardship is not simply to do this particular thing or to make that particular offering, but to create such an attitude that life in all of its relationships will tend to make the social order Christian. "We shall sooner or later have to agree," says Bishop Francis J. McConnell, "that some men will never see Christianity in its social bearing until the Church strides forth to the market place to buy and sell honestly, until the Church employs laborers and treats them according to the Christ standards, and until the Church uses its funds to lift on high the doctrine of the stewardship of wealth." By bringing them under the control of the Christian motive stewardship dignifies and sanctifies the making and spending and saving of money. A faithful steward is required in honor to increase his possessions, for he is thus enlarging his Lord's estate. "Cash and consecration, gold and goodness, riches and righteousness should increase together." The rich fool was not condemned for making money, but for acting like a fool with the money he had made. Alongside of covetousness is the companion sin of thriftlessness and waste. The man with one talent and the man with one pound were alike punished because they did not use their lord's money in a productive way. The practice of stewardship preserves society against the perils of property. "Stewardship," says John M. Versteeg, "is out to save money; not as the banks tell us to do it, but as Christ tells us. We are out to save it from dwarfing life and distorting values; we are out to save it for the enrichment of personality and the extension of brotherhood." It is the burning business of the Church to cry aloud in its insistent demand that the stewardship principle shall be actually applied everywhere until a property-centered shall become a person-centered world.

The time has come for Christendom to reshape her world strategy. The hour has struck for the Church to make new ventures of faith that call for investments of life and money adequate to the needs and commensurate with the conditions of the unredeemed sectors of human society. When the World War was on, men said: "Nothing matters now but winning the war." It is true to-day, as it has always been true, that nothing really matters except winning the world for Christ. Said an old sailor to a young apprentice: "Board a man-o'-war, lad. There's only two choices: one's duty, the other's mutiny." So it is with us as disciples in the service of our King. We must decide between doing his will and downright disloyalty. Obedience to the Great Commission is the only way by which the democratic ideals of the gospel can be made safe, even for those who now enjoy them, and likewise the only means by which the moral and spiritual needs of all mankind can be met. Obedience to this Commission calls for new standards of devotion, new scales of measurement, new depths of consecration, and new expenditures of wealth, as great and as vast as the need of humanity and the appeal of Calvary.

VI

THE NEW CHRISTIAN HOME

VI

THE NEW CHRISTIAN HOME

BY HALFORD E. LUCCOCK

A FEW days ago the papers contained an account of the death of an automobilist in Northern New York. He was killed while trying to read a road map and drive a car at the same time. The combined job proved a bit too difficult. Our problem in the home to-day is not so different from that. We are trying to scan a road map of the future and make some adjustment to the changing conditions which affect the home and will affect it more and more in the future. Yet we cannot adjourn the process of living while the alterations are taking place. We have to carry on while attempting to read the map.

That the home must be the principal source of religious education, if there is to be any, is an axiom to which all Christian history bears witness. As it was in the beginning it will be in any future worthy of the name. We cannot afford to lose that leaf out of the story of the early Church, where the growth of the Church is explained in that "not for a single day did they cease to teach and preach . . . in the temple *and at home*" (Acts 5: 24). We have not ceased to preach at the temple. But we have, alas, ceased rather largely to do it *at home.* And therein lies one of the major differences between the Church of the book of Acts and the Church of our own day. It is an urgent and timely word which comes from this exhilarative and creative day and company of the first Christian Church at Jerusalem. The recovery of this secret transcends in importance many much more imposing "programs" set before the Church in our day with a loud fanfare of trumpets. No feverish activity of any "Seventh-day Church" or the hum of any ecclesiastical "beehive" of industry can long cover up the immanent bankruptcy of a Church which has neglected to "teach at home."

The liability which faces the home is part of the irony which characterizes our present complex and crowded civilization. We are liable to have a bewildering variety of external equipment for our house and lose the inner soul, which alone can make a home.

There is an old story in the book of Daniel, which is one of the most perfect pictures of an anticlimax which can be found anywhere in all literature. King Nebuchadnezzar had a dream that bothered him. He wanted to find out what it meant; so he called together all the magicians, and sorcerers, and interpreters of dreams, all the ancient predecessors of Freud in the kingdom. When they were all together, they said: "Here we are, O King! Tell us what is on your mind."

Then the king fumbled around, scratched his head, tried to think, and finally filed a petition in mental bankruptcy. He said: "I cannot remember a single word of it. *The thing is gone from me.*"

There he stood, a man who had everything, except the one thing which could give any point and meaning to all the accessories which he had collected. He had forgotten the dream, the central, pivotal point in the whole performance. That story is a vivid picture of one of the major risks of life to-day. We live in an age of multiplied accessories of life. Our danger is that through the very multiplication of the aids to life we may, like Nebuchadnezzar, have everything, except the main thing—a great and noble idea of life which alone could give any meaning to all the ingenious apparatus which present-day science and invention have given. Our danger is that as the outside of life grows more and more complex and imposing the inside will go flat.

The aids to life so readily become the substitutes for life itself. Indeed, there is constant danger that as the aids to life multiply life itself will have a tendency to dwindle. I think, for instance, of the wonderful aids to writing which have come within the last fifty years—typewriters, fountain pens, stenography, dictaphones. Yet who would have the temerity to say that we write better English than our great-grandparents? The fact of the matter is, we do not write as much or as well. We might almost say that we do not write letters at all, after the first fine frenzy of a courtship is over. Men sit in offices and string together millions of words, but such letters are a long distance from that miracle of language, the communication of one soul to another. We string out stuff like this: "Dear Sir: Yours of the 29th ultimo *re* office equipment received and contents noted. In reply would state"— But that is not English. It is a cross between freshman Latin and the Morse telegraph code. The inner life has been swamped by the outer mechanics.

It is the risk of losing the main thing which confronts both the Church and the individual. The ironical anticlimax of a life filled with many ingenious and rich accessories and yet in regard to the essential thing which would give it the largest meaning and achievement—having to say with Nebuchadnezzar: "The thing is gone from me."

A vivid picture of this risk is shown in a conversation not long ago between a salesman and the president of a business concern. The salesman had installed for the business house a filing system of the most amazing complexity. He went back about a month later and asked the president how the filing system was working. "Fine," was the business man's answer; "it is better than we had dared to hope." "Well, I am glad," replied the salesman. "And how is business?" "O," said the president of the company, "we have had to give up business in order to look after the filing system." And so sometimes Churches have almost been forced to give up religion in order to keep the ecclesiastical system going.

In the time of multiplying agencies of religious education this old story of the forgotten dream of Nebuchadnezzar says very clearly to all of us: "Do not allow the accessories to become the substitute for the real thing. Keep them in their place as aids, but do not lose the life itself, without which all the helps are futile."

In the midst of a profusion of overstuffed furniture, electric ice-boxes, radios, and a thousand and one contrivances, the members of many a so-called "home" to-day must confess, if they would tell the truth, "The thing has gone from me," the thing which might have made that unmatched glory, the spiritual fellowship of the family.

When the home ceases to be a teaching institution of religion, the Church faces a lack of available spiritual energy for the accomplishment of its tasks. Indeed, already there are grave indications that the Church in many quarters has become a company of "Promoters" without very much to promote. We are liable to spend our time in the construction of irrigation ditches and then not have anything but a very thin trickle of water to run through them.

This danger is borne in upon us when we stop at all to observe the disturbing fact that the bridge between one generation and the next, over which should be carried Christian conviction and experience, so often breaks down. "London Bridge is falling down," was the great tragedy celebrated in the playtime song of our childhood. But it is not any play calamity with which we deal in reality. The great bridge by which spiritual impulse should be communicated from one generation to the next by personal contagion and teaching is breaking down in an appalling number of cases.

From the Christian standpoint the problem of creating an atmosphere in the home expressing Christian ideals and outlook has been vastly complicated by the pressure of material things. Robert Louis Stevenson said:

> "The world is so full of a number of things
> That I'm sure we should all be as happy as kings."

The world is much more full of things to-day than was the world upon which Robert Louis Stevenson looked out. It is so full of things that we have to watch out lest they cave in on us and flatten out our souls. With the best intentions in the world, it is hard to keep the family life from becoming more or less of a clamor for material things. Both parents and children have so many things put in front of their eyes. A thousand advertisements shriek at us every day: Buy! Buy! Buy!

We learn from United States Government statistics that there are more than 365,000 different items, including different brands of one kind of thing, manufactured in the United States every year. A hundred years ago there were 72 human wants, of which 16 were rated as necessities. To-day we are told that the modern man has 484 wants, of which 94 are regarded as necessities. I cannot possibly think of 484 things that I want. Indeed, I cannot think of 94 different things that we have in our home! We must be living without the necessities. But there is no doubt that that number of things are insistently offered for our purchase. By the same statistics we are told that a hundred years ago there were offered to the average man for purchase 210 different items. To-day the number is 30,000. Indeed, life in the family has in many quarters come to be measured by the dates of material acquisitions rather than by events in the spiritual fellowship in the family. "When was your baby born?" a woman was recently asked. "Let me think," she answered. "O yes, the baby came between the third payment on the radio and the fifth on the automobile."

It is a commonplace to say that we need a freshened conviction of the supreme importance of the home to society and the Church. Nothing else can take its place as a training ground for character or as a means of propagation of the Christian religion.

I noticed the other day the advertisement of a certain automobile as "the greatest thing on wheels." Not by a long shot! The greatest thing on wheels is a baby carriage, and we in America need to remember it.

Another conviction which must not be allowed to drop out of our minds is that of the world's abiding need for Christian character. One of America's greatest chemists, Elwood Hendrick, has said that the world's greatest need is not for a new motor to get energy out of the sun, but for a renaissance of character. That is a striking phrase, but it raises the question of how we are to get a "renaissance of character." Can we order it by mass production for spring delivery? How can we hope to get it except by the contagion of character caught in the personal contacts of Christian homes?

Again, we ought not to let go of the truth that the family is indispensable for the stimulation of personality. Amid all the forces operating on child life the family is about the only one in which he is definitely treated as an individual. In so many aspects of life people are treated as cases to be dealt with partially by some specialist. A woman being wheeled through a hospital was asked by one of the internes who was looking for a patient: "Are you a tonsil case?"

"No," she answered humbly; "I am a human being, though I may not look like one." The home has its indispensable function in that above all agencies it treats children as individuals.

This character education will demand all the means that we can bring to its service. It will necessitate translating general religious and moral truth into the concrete terms of practical life situations which the children meet. One thing in particular which the Churches can do is to provide classes for parents. There are at hand available textbooks for profitable use in such classes. One of the greatest services of such classes can be teaching parents how to go about the delicate and neglected task of conducting sex education in the home and setting forth Christian marriage ideals. It is strange that this practical field of service has been so neglected in the Churches. Now that at least some adequate literature has arrived, there is no excuse for further neglect.

I

1. The first essential to religion in the home is *that we have some religion to put into it.* That ought to go without saying. But it is one of those commonplaces which are often overlooked in the distraction of a clutter of minor matters. Children are very sensitive to reality. They soon discern whether our religion really has the commanding place in our lives

which we give it in our formal professions. They know whether it really works or not. Mr. Hendrik Willem Van Loon, in the last chapter of "The Story of America," pictures vividly this present mood of youth. He tells of showing his four-year-old boy a watch. He dangled the watch in front of the youngster and said: "See, pretty, pretty!" The boy thrust forth a chubby hand and grabbed the watch and said: "Give it to me. I want to see if it really works." That is what youth is interested in—whether a thing really works. And, if we are to hand on religion in a vital way, we must have some that really works in our own lives. A religion may be as pretty as a sunset and not have any commanding grip on other lives. If it is not our own personal experience, it will be only a sunset, a kind of pale afterglow, a faint reflection of a sun which once shone with life-giving power. Too often religion is only a kind of heirloom, which we treasure and respect, but do not use; an "early American antique" which has descended to us. In Baltimore recently I was entertained in a home in which there was a spinning wheel which had been in the possession of my hostess' great-grandmother. When this great-grandmother had it, she could *do* something with it. She made the family clothing with it. It was a part of her workaday world. Now it is only an ornament in a corner of the living room. On the table beside the spinning wheel there lay a

Bible which had belonged to the same remarkable great-grandmother. With that also, undoubtedly, she could *do* something. It was no mere ornament to her. It was a tool, an instrument of power. But with her descendant I feared the practical use of the Bible was as much a lost art as the use of the spinning wheel. If we are to communicate any religion, we must believe in it desperately, as a farmer believes in rain. There may be many things he would like to have, such as new paint on the barn, or a tractor; but there is one thing which he *must* have, and that is some commerce with the sky in the form of rain.

2. A second basic truth which must hold us is that *there is no adequate substitute for* childhood religion. Nothing in later life can take the place of the shaping of Christian character at home. George Santayana, the poet and philosopher, a master of exquisite English, though born in Spain, writes with great insight concerning his use of language. "The roots of the language," he says, "do not quite reach to my center. I never drank in in childhood the homely cadences and ditties which in pure spontaneous poetry set the essential key." These words fit the experiences of many Christian homes. "The pure spontaneous poetry" of the Christian gospel has set the essential key of life, and the note has never been lost. The homely cadences of a faith learned and experienced in childhood can never be matched.

3. A third axiom of moral and religious education is the truth that the only kind of religious teaching which is worth anything at all is *that put into concrete terms and embodiment in life.* General ideas and statements are just a kind of fog. Often in our public as well as private teaching we are like the Cape Cod farmer who was shingling his house on a foggy day and shingled right off into the fog. Dr. J. B. Watson, the High Priest of Behaviorism with a capital B, recently made a very pertinent observation on education, when a lady came to him in great distress about her brother. She was deploring the fact that her brother seemed to have retained nothing whatever from his college course. He never seemed to show the influence of any of his professors. "Why," she concluded, "the only man he seems to remember at all is the basket ball coach."

"There is nothing strange in that," replied Dr. Watson; "the coach is probably the only man who ever taught him anything. That is, he had him take the ball in his hands and showed him exactly how to throw it, neither too far nor too short."

It is the thing which we put into the hands and life of another and show him just how to do it that remains. The things we merely talk about and never embody vanish like the thin air which they are.

4. We must remember that *lasting religious influences are created by contagion.* It would be so much

more convenient if they could be tied up in an impersonal package and presented like a book. But, like the book, they would soon be left behind. "We live by admiration, hope, and love." Our children live by the things which they see that we genuinely admire. We cannot live a double life, in the sense of admiring religious ideals and living by practical rule of thumb, not so exalted, but ever so much more convenient. Dr. Samuel M. Crothers has compared our Christian professions to a polished brass poker which stands beside the fireplace. The poker shines beautifully in its stand, but one would commit a great social blunder who actually used it to poke the fire with. When we need to do anything to the fire we reach around the corner and take hold of a dirty crooked iron poker and stir the fire into a blaze. So, often, in some measure at least, we keep our Christian principles highly polished, but when we need to get some work done in a hurry we employ some more convenient tools covered with the soot of a dirty world. Our public principle is "Love your enemy." But the thing which we actually use is more direct: "Give it to him in the neck." We put in our show window, "Love never faileth," but our working code, "Better try force." It is not at all a case of Jekyll and Hyde; but at least two quite different versions of Mr. or Mrs. Jones!

The effective method of home religious education has been put in a memorable picture by Dr. Richard C. Cabot: "As I remember my own childhood, I think nothing helped me so much as what I saw call out the unfeigned and spontaneous enthusiasm of my elders. When they glowed, exploded, or cackled with delight over a book read aloud, or some one's bravery, over a fern, after a piece of music, over a promise maintained in difficulties, and were not aware of my presence, or trying to set me an example, then I inwardly and almost unconsciously marked and was marked by the action of reality. I looked forward, as every child does, through the eyes and through the actions of my elders (parents, brothers, and friends) and was molded not directly by them, but by something greater than they, something to which they unmistakably looked up." This is the one method of reality—that of contagion.

II

The possession of a sympathetic understanding of what youth is facing in these days will carry parents a long way toward maintaining a real religious influence. No generation has ever faced so many confusing changes. The youth of a generation ago, it is true, had to make a difficult religious adjustment to new scientific truth. But they were not confused as the present generation of youth is confused by having moral standards called into question at the same time that they were forced to make the religious adjustment. To-day young people must move in an atmosphere in which moral authority and standards are questioned and are in need of the most sympathetic and patient guidance and fellowship. So often, however, parents are so far away from youth in their thinking and understanding that the view which they get of the life and problems of their children is like the view of a stage from a fifty-cent seat in the gallery. What youth needs and deserves is such a presentation of religious truth that it will not have to be discarded in the light of the fullest knowledge and that will not cave in on them in the time of greatest need.

Prayer must have a real place in the religion of the home. In these days it probably cannot have a long place. Commuters' trains will not wait for the conclusion of lengthy family worship. But we have good authority for believing that "we are not heard for our much speaking." If Paul's prayer in the Philippi jail at the time of the earthquake had been the length of Solomon's prayer at the dedication of the temple, the building would have come down about his ears before he had gotten well started on the preamble. A few minutes at the table at some meal will set the tone for a whole day. For very young children, dramatized Bible stories, the homemade sort of drama, in which the child himself has a part in the casting and stage direction, make a deep impression.

Then there is the unoccupied field of dinner-table conversation. What a Sahara Desert it often is! Eternal vigilance is the price of keeping the conversation at the table from degenerating into talk fit for the menagerie, all concerned with directions for eating; or with unconsidered and useless, if not malicious, gossip. Families which have tried out the scheme of having the different members bring to the supper table the most interesting or worth-while thing they have heard during the day have found it to be a great boon. Of course, it should never be allowed to become a painful, affected effort to bring pious talk into the meal. The potatoes might not digest, under the unnatural strain! But in a natural way, if care and thought are brought to the task, the talk can be made a real continual ministry to the spirit.

And then there is the spiritual opportunity of the library table. There is a direct line running from the library table to the communion table. What lies on the library table helps to determine what happens at the communion table. Watchfulness there is of crucial importance, in these days when so much that is on sale at the news stands is, as some one has well said, what would result from an explosion in a garbage pile. We insist that the milk which we give to our children shall be grade A milk. But we are often satisfied if the reading matter be grade C or D or worse. Ought we not to treat our child's mind with at least as much respect as we treat his stomach?

Beyond all these things there is the constant duty, and one most likely to be forgotten, of instilling into the child's mind the instinct of nonconformity to accepted pagan and unchristian standards in the world about him. We are always in danger of laying more emphasis upon mere conventional respectability than upon distinctive Christian conduct. That was a great word in the Jerusalem Report on the Christian Message: "We believe in a Christlike world. We know of nothing better. We can be content with nothing less." Is it true of us? There are many within the Church who are pretty well content with a whole lot less than a Christlike world. They are in no agonizing struggle against the forces of respectable greed which are keeping the world from becoming a Christlike world. Especially to-day, when the forces making for conformity and standardized thinking have a widespread power never before known in history, it is essential to train young people for individual thinking and action.

Discussing the problems of the home in these days is like proposing a trip across a desert of gloom. Consequently I wish to note a few conditions distinctly favorable to the high and arduous profession of parenthood.

1. It is a distinct gain that the majority of par-

ents to-day are not in a complacent mood. A hundred different conditions have brought us into a mood of humility. And humility is the gateway to all real learning. The closer we are brought to actual contact with children in the home, the more we appreciate the complexities and the less any of us would claim to be called "competent" parents. The only way that one can have real freedom in discussing the upbringing of children is to approach it as St. Jerome did, when, from the remote solitude of a Jerusalem monastery, he wrote a long letter to a Christian woman in Rome telling her how to bring up her daughter. Most of us can echo the feeling of a Methodist bishop who once said that while his children were real small he had a great deal to say about bringing up the family. But as they advanced in age he felt that the attitude of the apostle Paul was the only safe one to take—namely, to "throw out all the anchors and wait for morning."

2. It is a distinct work of grace that in these days we do not blame all the difficulties on the children. That would be just a shade too easy and simple. Of course, from the standpoint of parents we can heave a sigh for the good old days when unruly children were looked upon as an affliction from the Lord. In the year 1695, Cotton Mather published a book with the following title, "Help for Distressed Parents, or Counsel and Comforts for Godly Parents Afflicted

with Ungodly Children, with warnings unto children to beware of all those evil courses which would be afflictive unto parents."

Now, alas, we are not disturbed so much by the spectacle of ourselves as afflicted parents. Our peace has been ruffled by at least the suggestion of defenseless children afflicted by "incompetent" parents. These things are distinct advantages in the undertaking to move at least some distance toward the goal of competent parenthood.

III

Most discussions of the home in these days are almost entirely concerned with diagnosis. It is not too much to say that we live in an age of diagnosis. Never was there a time when there were so many physicians holding the public pulse and pronouncing just what is wrong with life.

Matthew Arnold said of Goethe that he put his finger on the sore spots of Europe, saying: "Thou ailest here and here." Our modern diagnosticians outdo Goethe by many a mile. Surveying the family and home and all the rest of the social scale, they cry, "Thou ailest here and here and here and here," on up to the *n*th power.

Oftentimes there is a positive joy in the discovery of evil symptoms. Ralph Waldo Emerson describes in his Notebook the conversation which he once had with the physician who was attending the village minister of Concord, Dr. Ripley, in his last illness. "How is the patient this morning?" said Mr. Emerson. The doctor replied with gusto, "The most perfect apoplexy that I have ever seen, face and hands livid, every symptom perfect," and he rubbed his hands with delight. Two days later the good minister died. So we have had the exploration of all the conditions affecting family life, and many find every symptom of disintegration perfect.

But diagnosis is not a cure. Nevertheless, we must keep in mind the tendencies of our day which have weakened the ties and interests of home life.

1. The fundamental commonplace, of course, is the break-up of traditional authority, which necessitates an entirely new approach and technique in acquiring and maintaining a molding influence on children. Principal Jacks said that among young people their conversation is not "Yea, yea," and "Nay, nay," but "How? how?" and "Why? why?" The magic days when the words, "Mother knows best," were effective to set all questions at rest are gone forever. Only yesterday in the railroad station at Washington I saw a little girl of five years demonstrate the ruling idea of the modern age. Correcting her for something, the mother said to her: "Don't do that; nice girls don't do that." The little girl replied: "Why don't they? It's lots of fun."

2. The unity of the home has suffered by the scattering of many interests and occupations which were once centered there. Family industry, by which so many of the things needed at home were made within the home, has entirely passed away. Education and amusement have also been scattered. The new position of women has made profound differences in the home. We have belatedly arrived at the discovery that women are people! There is a large development in modern life that was well expressed in a recent picture in *Punch*, where a father was reprimanding his son for his low mark in arithmetic, saying that he ought to be ashamed to be beaten by a mere girl. "But, father," replied the boy, "I don't think the girls are so mere as they used to be." He was perfectly right.

IV

We need a clear idea of just what the goal is toward which we are striving. In other words, we need to define for ourselves just what it means to be a "competent" parent. Some light on this question is thrown upon the negative side by saying that many ideals once accepted without question are no longer adequate and indeed never were adequate for competent parents.

Miriam Van Waters, of the Juvenile Court of Los Angeles, now the president of the National Conference on Social Work, once wrote a penetrating article entitled, "Nineteen Ways of Being a Bad Parent." It is reprinted in her book, "Parents on Probation," and is well worthy of careful study. When I first read the title of that article I thought: "That's too many. There are not that many ways of being a bad parent." Now, however, I am convinced that there at least 365, for I have tried most of them. There was one, however, which Miss Van Waters did not mention and which I think is the most deadly way of all. That is, *not to get any fun out of the job.* We never do real well in anything from which we do not get some kind of fun. All of the great performances of genius are things which came from the heart expressing the joy and exhilaration of the creator in the process. In commenting on this Dr. Fosdick recently said that the Gothic architecture was architecture kicking up its heels. Parents who never "kick up their heels," who are never thrilled by the humor of the preposterous adventure of raising a child, are bound to bungle the job.

We can miss that fun in two ways. Many parents miss it by continually hammering at their children; by living and moving and having their being in a dismal atmosphere of amendment and criticism. But we can miss it just as easily by the other extreme, of taking too much care. We can worry so much about Willie's rubbers that we lose sight of poor Willie as a human being entirely. The situation is much like James M. Barrie's classic remark about charm in his play, "What Every Woman Knows." He says: "If a woman has charm, she does not need anything else. If she hasn't got it, nothing else will do her any good." Now, if a parent gets fun out of his child, he needs a whole lot else; but this much at least is true: if he doesn't get it, nothing else will do him any good.

V

We might sum up a few of these negative attitudes and actions to avoid by making a list of the Seven Deadly Sins of Parents.

1. One of the worst is to have *no real faith in youth.* It is appalling to see how many people are trying to carry on in the business of parenthood without this absolutely essential equipment.

One of the sights of Jerusalem is the Wailing Wall, where for centuries orthodox and devoted Jews have gathered to send up their lamentations over the sad state of Jerusalem. Wailing is a queer form of worship, but it is not alone in Jerusalem that people gather at the "wailing" wall.

All over the country people gather about the wailing wall and rend the air with regrets over the terrible state of the young people. Often no story is too extreme to find ready believers on slight evidence. This lack of fundamental faith in youth is really a lack of faith in God! Those who do not believe in youth have no insight into how a better world will come. One of the most stirring passages in the New Testament is that chapter in the Gospel of Luke which describes the aged Simeon waiting for the Messiah and records his great thanksgiving beginning, "Now lettest thou thy servant depart in peace," into which he burst when he saw the baby Jesus.

We do not forget, of course, that Simeon at that time was looking at the world's Redeemer. But we must not forget also that he was looking at a baby! And the world's redemption, if it is ever to come, comes through new babies, through fresh minds brought into the world.

I had this brought vividly to mind several years ago, when on what was a red-letter day to me I was allowed to come for the first time in my life within ten feet of a perfectly new baby. The only reason that I was allowed to come so near was that no one had a legal right to keep me away. As I was dancing about the room with the baby in my arms, the lady who has a half interest in the baby told me to look out for his head. "What's the matter with his head?" I asked. "Why, there is a soft spot in the top of it," she replied. I was alarmed at that. "We had better see a doctor right away." "No," she answered, "a doctor couldn't do anything about it. It is just a soft spot so that the brain can grow. The bone has not completely set."

That is the real glory of youth—that the bone has not completely set! When it does set it frequently sets so solidly and so snugly. I had a member of my official board a number of years ago who kept reminding me that he was a hard-headed business man. I felt like telling him that he underestimated the case. His head was not only hard—it was solid. There was about as much chance for a new idea to get into it as for a breeze to blow through a billiard ball.

One of the sad experiences of life is to run your hand over a partially bald head and realize that the bone has set. You can try it when you go home!

The great hope of a better world is that every generation is full of fresh minds which are not held back by timidities nor accustomed to the evils which, alas, we elders have come to regard as inevitable. One of the stirring coincidences of history which illustrates this truth is the fact that on the day when, under Charles II of England, the body of Oliver Cromwell was dug up and his head placed on a pike staff at Westminster John Locke was born. It looked as though the work of the Puritans was completely undone with this desecration to the body of the great Protector; but the infant who saw the light of the world on that day was destined to let loose in the world ideas that have forever abolished the whole structure of the divine right of kings. For that reason we must have faith in God's method of progress in the world through youth. Do not give credence to all the vague generalities about youth that are running loose. Pull in your ears and open your eyes and depend upon what you see!

2. It is a deadly sin of parenthood to forget your own childhood. "Have you ever had any experience with children?" the applicant for a position as nurse maid was asked. "Sure," she answered confidently, "I used to be a child myself." In that respect she had the best qualification in the world. Too often we forget that we were ever children. We do not go back imaginatively and try to crawl under the child's skin and sense its feeling and desire. In that way we place a barrier to our understanding the strange little foreigners who have come in through the gates of the home.

3. One of the commonest sins of parenthood is the *failure to grow up*. Peter Pan, the little boy who never grew up, was a charming fellow in Barrie's play, but the boy or girl who reaches adult years without ever growing up in mind is a tragic figure. Such parents have ruined multitudes of young lives through their emotional immaturity. They do not reach any stable methods or principles in dealing with children. One day they are too lax, the next day they are too stern; it all depends on their own mood. Their holy word is "me," and often without realizing it they use the children as a means of grati-

fying their own power and instincts. They sin against the child by creating in him a feeling of either rebellion or inferiority or both.

4. *Part-time parents* are poor parents. I once saw a woman cooking the dinner and doing the washing at the same time. The dinner got very scanty attention. She would attend to it only when called by the emergency of something boiling over on the stove. That is the way that many go at the job of parenthood. They let evil tendencies go until a crisis or emergency is created, and then they rush in and try to cover up their own failure by bluster or harshness or self-pity. Parenthood is not a part-time job.

5. A distinct sin of parents is to *stunt the growth of the child.* Frequently this is done through misguided love. The parent refuses to allow the child to develop initiative or responsibility. Life is made too soft for him. He is not trained to make his own decisions. Consequently when he goes out into the world where he has to make his own decisions, bear burdens, and meet responsibilities he has had no training and crumples up morally under the strain.

6. A sin often unnoticed, because it is so largely a sin of omission, is that of *robbing a child of fellowship.* In the hurrying rush of a thousand minor things it is easy to overlook the main thing in family privilege, that of building up a deep and real fellowship with a child.

Not long ago a man was showing me over a new house in which he had lived for six months. Pointing to a corner of the sun parlor, he said: "We had a cozy nook built in there; it makes a fine place just to sit down and talk things over." "We haven't used it yet," he added, as a sort of afterthought, "but I think it will be fine."

"We haven't used it yet." How characteristic those words are of our age! We do everything else. We rush here and scramble there and are flustrated about many things, but the one thing needful for making the home more than a house, for making it into that most glorious thing on earth—a Christian fellowship—we are too busy for that.

7. *Failing to pass on to children a transforming and propelling religious experience* is a major sin. "I have just done everything for John," said a broken-hearted woman. She was talking with her pastor about her son's moral failure. Then the pastor thought back over what he knew of that home. The pastor was inclined to agree with the woman in what she claimed to this extent—she had done everything for John except to give him something to live for and a religious experience to live by, and compared to that lack as an equipment for life everything else that she had done was as the dust in the balance.

VII

NEW SOCIAL ATTITUDES

VII

NEW SOCIAL ATTITUDES

BY SAMUEL M'CREA CAVERT

THE common impression that the experience of Pentecost was altogether an individualistic one is grossly mistaken and rests on a most superficial reading of the records. The truth is that *a new social consciousness* came into being as a result of the work of Jesus Christ and found its culmination in Pentecost. Of this fact the rise of the Christian Church, which was the most distinctive outcome of Pentecost, is the permanent proof. For whatever else the Church signified, it obviously meant a new social grouping. The birth of the Church is itself witness to something more than a purely private realization of the Spirit of God. It testifies to an experience of profound social import and to the development of a basis of fellowship not known before.

Indeed, as Prof. Anderson Scott has pointed out, in his illuminating study of "What Happened at Pentecost,"[1] the unique significance of this great event of Christian history was the emergence of a new spirit of fellowship, the fruit of a fresh discovery of the nature and purpose of God as made known in

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[1] In the volume, "The Spirit," edited by B. H. Streeter.

Jesus Christ. The new experience even gave currency to a new word—*koinonia*, fellowship—which first appears in the New Testament in the description subsequently proved to be one of the recurring notes of the Apostolic Age.

So Pentecost meant spiritual pioneering. It clearly marked a breaking away from traditional and conventional religious experience. Above all else, Pentecost brought a dawning awareness of limitless divine energies available for living according to the new ideal of fellowship. This, of course, was no mere accident; it was intimately related to the disciples' own knowledge of Jesus. The passion for fellowship was simply the natural flowering out of the seed which Jesus had sown when, in the days of his flesh, he had made *love* the central principle of human living and in his own life had incarnated the meaning and the power of love. So the apostle Paul, who understood the significance of Jesus best of all, when he undertook to summarize the fruits which were "the harvest by the Spirit," put "love" at the head of the list. In fact, the whole series of virtues that follows in Paul's description of life according to the Spirit is hardly more than an amplification of the meaning of love—"peace, good temper, kindliness, generosity, fidelity, gentleness, and self-control." (Gal. 5: 22, 23, Moffatt's translation.)

A movement which found its genius in the rise of a new spirit of fellowship might be expected to have radical implications for social living. And the history of the Christian Church during the next few decades after Pentecost gloriously shows this to have been the case. That history also points out beckoning paths for those in our own day who are eager to recapture the experience of Pentecost and make it an abiding reality. In at least three crucial respects this is true.

Fellowship Between Classes

1. Pentecost unmistakably meant a spirit of fellowship powerful enough to break down the divisive barriers that economic forces erect. Under the sway of a new experience of brotherhood in Christ the early Christians no longer regarded the pursuit of private property as their important concern, no longer allowed differences in material possessions to separate them into rich and poor. "And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own, but they had all things in common. . . . And great grace was upon them all. For neither was there among them any that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet; and distribution was made unto each according as any one had need." (Acts 4: 32-35.)

What is here described as characteristic of the primitive Christian community is, of course, not communism as an economic or political theory. Nor is there any evidence that the giving up of private possessions was obligatory upon Christians. What we rather see is an impulse of brotherhood so vital that it spontaneously expressed itself in a new attitude toward property. The members of that early Christian group could not think of property as something to be grasped and held by those who were strong or clever enough to get it; it was rather something that was meant to meet the common needs of all. No longer, therefore, was it to be an obstacle to fellowship, dividing society into the smug "haves" and the crushed or rebellious "have nots"; it was rather to be a means to a richer life for the whole community.

Such was the situation after the first Pentecost. What about the situation after the nineteen-hundredth?

These questions that have to do with the relations of men as producers, distributors, and consumers of material goods are still issues which no Church can ignore if it is to make earnest with the spirit of fellowship. For, unless we can find fellowship in the process of getting our daily bread—a process which for the vast majority of men occupies most of their waking hours—we are not likely to have any deep sense of fellowship at all. There will be little brotherhood in worship on Sunday if there is no brotherhood in work on Monday.

The gravest trouble is not that men fail fully to apply the Christian principle of brotherhood to economic and industrial problems, but that so many do not believe that these principles can really be applied. They take it for granted that the economic sphere must be a battle ground on which every man is to compete ruthlessly for whatever he can get. They feel no burning conscience over the fact that some men have vastly more possessions than they can use while others lack even the elemental necessities of food and shelter. It is assumed that business and industry must have private profits as the motive power; most men simply do not believe that love and fellowship are applicable in the industrial realm.

Even in such an obvious social injustice as is created by the current unemployment it is appalling to find how feeble a sense of fellowship there is, even in the Churches, with those who suffer from it. To the average churchman unemployment does not appear as a problem for religion at all. "The Church," he says, "should deal only with spiritual questions." But how can anything which is as destructive of human personality as enforced unemployment fail to be a "spiritual" problem? Even if living in the haunting fear of not being able to provide the barest necessities of life for one's wife and children were not a spiritual issue for those who have to face it, how about those others, prosperously complacent and callous, who are so soulless toward their fellows, so lacking in the Pentecostal spirit of a shared common life, as not to care whether they suffer thus or not? Can any spirituality worthy of the name go hand in hand with such selfish unbrotherliness? If we really were seeking the mind of Christ with reference to modern life, would we not be insisting that a part of the profits of industry should be diverted to storing up reserves for the protection, in times of depression, of those upon whom the very existence and the profits of industry depend? Certainly we could do nothing less if we learned deeply from that first Christian community, which saw to it that every man received "according to his need."

FELLOWSHIP BETWEEN RACES

2. Pentecost meant also an experience of fellowship that overleaped all racial barriers. On almost every page of the book of Acts this fact stands out in vivid color. Although themselves Jews, tenacious heirs of an intense national pride, the early disciples found in their experience of Christ an element so creative and transforming that it would not allow the members of any race to be excluded from the new fellowship.

Three of the disciples promptly went with their message even to the Samaritans (Acts 8: 5-25), against whom the Jews held an inveterate prejudice and an ancient grudge. Then followed the incident of Philip's baptizing an unnamed African (Acts 8: 26-40) and Peter's discovering, from his association with the Roman Cornelius, that "God is no respecter of persons." (Acts 10: 34.) Soon the Greeks in Antioch came within the circle of the Christian community. (Acts 11: 19-26.) And, under the influence of the Apostle Paul, the interracial and universal genius of the Christian movement burst into full bloom. For him there was no longer any distinction of Jew or Greek, barbarian, Scythian, bond or free. (Col. 3: 11.) Such superficial divisions as these sank into insignificance in the face of the oneness of humanity that he had learned from Christ. There could be "no distinction between Jew and Greek, for the same Lord is Lord of all, and is rich unto all that call upon him." (Rom. 10: 12.) How great a victory all this was for the spirit of fellowship can be realized only when one recalls how intense was the Jewish feeling of racial and cultural superiority that had been displaced. It was as if those who to-day proudly boast of an assumed inherent superiority as "Nordics" were to become aware, through their fellowship with Christ, of their fundamental unity with Negroes, Chinese, Filipinos, and all other members of the one family of God.

Such was the situation after the first Pentecost. What about the situation after the nineteen-hundredth?

The question of racial discriminations is forced to the fore in almost every country of the modern world. In the United States, the black man, rising to a new sense of his own worth, is acutely conscious of the disabilities under which he lives. He is still far from having anything like equal opportunities for education; many of the skilled trades and professions are virtually closed to him; in large areas of the country he is unable to secure accommodations on Pullman trains or in good hotels. As for Orientals, our country since 1906 has regarded them as ineligible to citizenship. Toyohiko Kagawa, one of the foremost living Christians in the world, who was born to wealth, but has spent his life in the worst slums of Kobe and Osaka for the sake of the poorest of his people, could not become a citizen of our so-called Christian nation or even be admitted as an immigrant!

And this problem of race in America is only part of a world problem of color. The modern domination, political and economic, of the darker peoples by the white has created an undercurrent of feeling that is shaking the planet. The colored peoples are now restively aware that the white race, while comprising only a little over one-third of the world's population, has forcefully extended its political and military control until to-day nine-tenths of the habitable area of the globe is under the white man's sway. Small wonder that every day's news is electric with a new wave of self-determination and with the threat of conflict.

Over against this situation stands the Christian Church, committed by its gospel to a belief in the essential unity of mankind, proclaiming the life of fellowship to be the very purpose of God as made known in Christ. No question cries louder for an answer than this: Are the attitudes of Christians toward those of other races to be such as to give any note of reality to what the Church professes as its faith? Dr. Charles W. Gilkey tells us that when he arrived in India a few years ago to deliver the famous Barrows lectures, a friend asked what he expected to say about the problem of race. "Why, I am not planning to discuss it," said Dr. Gilkey; "I have come to speak on the personality of Jesus." "Well," was the wise advice, "you had better have something to say on the subject of race within the first ten minutes, or your audience will not listen to anything else that you say."

Fellowship Between Nations

3. Pentecost meant the development of a Christianity that was supra-national. Even in the Upper

Room itself the company was a diversified one: "Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, the sojourners from Rome, both Jews and proselytes, Cretans and Arabians." (Acts 2:9-11.) And the command that the disciples had heard from their Risen Lord was to carry his message "unto all the nations, beginning from Jerusalem." (Luke 24: 47.)

The bearers of a message which was of universal significance, which could be confined within no national limits, it was not surprising that the early Christians felt their primary allegiance to something greater than either the Jewish nation or even the Roman Empire. The Christians of whom we read in the book of Acts, while true patriots, were certainly not good nationalists. They could, and did, set their loyalty to Christ above their loyalty to any government. When the edict of the authorities ran counter to what they felt to be their Christian duty, Peter and John bluntly said: "We must obey God rather than man." (Acts 4:19; 5:29.) When, a little later, the Empire required a worshipful homage of its head, in which the Christian conscience could not acquiesce, the Christians declared their moral independence of the unjustifiable decree of the state even at the cost of their lives. They felt themselves first of all to be citizens of a kingdom of God that was as broad as humanity. So an obscure writer in the second century could say: "What the soul is to the body, that are Christians to the world. For the soul holds the body together, and Christians hold the world together. This illustrious position has been assigned to them of God, which it were unlawful for them ever to forsake."

Such was the situation after the first Pentecost. What about the situation after the nineteen-hundredth?

The conflict between a narrow nationalism and the Spirit of Christ has changed in form, but in substance the issue is still the same. With any theory or practice which exalts the nationalistic state as an end in itself or which justifies the aggrandizement of one nation at the expense of another, the way of Jesus is inherently irreconcilable. War may be defended by the Churches, but it always remains fundamentally contradictory to the Christian gospel because it denies the ideal of human solidarity and fellowship to which the gospel bears witness. To maintain such a point of view in the face of a public opinion that has not yet come to have a Christian world vision may call for as much courage to-day as in the days of the Acts of the Apostles. To Peter and John, saying that they must obey God rather than men, we can find a striking contemporary parallel in Prof. Douglas C. Macintosh, of the Yale Divinity School (and several others of the same attitude as his), who, even if it might mean a denial of American citizenship, would not promise to bear arms in a war which their consciences might not approve as morally justifiable.

To cultivate a sympathy for other peoples and understanding of their problems, to foster a Christian world-mindedness and to seek to apply standards of Christian justice and good will to all our contacts with other nations is inseparable from the task of perpetuating the experience of Pentecost in the modern world. The fact that we have so long allowed international trade and politics to be regarded as outside the realm of Christian responsibility has permitted the ironical situation in which Sir John Bowring, as an individual Christian, could write "In the Cross of Christ I Glory," while at the same time, as a diplomat of the British Government, he was laboring to legalize the opium traffic in China for the benefit of British commerce. Sir John believed in the sublime meaning of the Cross, but he had not learned that it had significance for national as well as personal life.

FELLOWSHIP IN THE CHURCH

If it is objected that there is little that Christians can do directly to change a social order that does not yet recognize the Christian ideal of fellowship as its own, surely it must be said in reply that at least the Church, as itself a social group committed to the Christian view, has an opportunity to show the reality of that ideal within its own organization. How far is it doing so? How inclusive a *fellowship*, such as the first Pentecost produced, is the average Church to-day? Do we not have to confess that it is largely a one-class institution, whose members carry over into the religious circle the social prejudices that prevail in the world outside? How often do rich and poor, employer and employed, native-born and alien, meet together before the Lord as the Maker of them all? Yet how can a Church hope to proclaim a gospel of fellowship with power if that Church itself reflects the spirit of the country club more than the spirit of a Christlike fellowship transcending all divisions of class? It would be well for all of us to ponder long and earnestly such incidents as that of Mahatma Gandhi's going to the parish church in Durban, South Africa, to hear C. F. Andrews preach, and being turned away from the door with the information that this was a "white man's church." Is it surprising that, despite his deep admiration for Christ, Gandhi has not become a Christian?

Even in their relations with each other, the Churches do not always give convincing evidence of their belief in fellowship. Else there would not be so many situations in which they are competing with each other to the great detriment of the cause of Christ and the unity of the community. If fellowship were the lifeblood of the Church, would we have to read in the authoritative surveys of rural communities that, in a large sampling of typical villages of less than 2,500 population in all parts of the country, the average number of churches was 5.6 per village—a ratio of one church for every 327 men, women, and children—at least three times as many as any well-planned policy of church extension would call for? Fortunately, there are many signs of a better day. When, for example, the Churches of Chicago not long ago drew up a comity agreement, in which they said that henceforth any denomination wishing to start a new church shall submit the question, in consultation and conference and common study, to the representatives of all the other denominations, it meant a new type of coöperative unity which, as it develops in many ways, may yet convince a competitive society that the Churches at least really believe in the life of love and fellowship revealed in Christ and brought to glorious expression at Pentecost.

The emphasis on fellowship as central in the Christian experience, and the realization of its implications for our life to-day, may well attach an enlarged meaning to the great word of Peter at Pentecost, "Repent." (Acts 2: 38.) If the ideas of "sin" and "repentance" have less emphasis to-day than formerly or seem to be losing their force, we need to ask ourselves whether we have made clear what is involved in them in the light of this Christian ideal of fellowship. When we realize that whatever stands in the way of Christlike fellowship is sin, black and blighting, how many things appear as awful sins that we had not recognized as being such before! All our participation in economic arrangements which rob any of God's children, our brothers, of their opportunity for abundant living, is sin. All discrimination against men of another color, God's children and our brothers, is sin. All acquiescence in conditions that make for war, dooming to destruction those who are equally with us children of the one Father, is sin. When one comes to see that the will of God is to bring all men into fellowship and realize how far he is from living in accord with this purpose of God, he cries out with a new conviction: "God be merciful to me a sinner."

The word "salvation" likewise receives an ampler content. To be "saved" is now seen to mean to be redeemed from a self-centered life and brought into transforming fellowship with God in Christ, and through him into the fullest fellowship with one's brother men. In the words of penetrating insight written by one who was a great disciple of Jesus and who had caught the deep meaning of Pentecost: "We know that we have passed from death unto life, because we love the brethren." (1 John 3: 14.) Or, as a later writer, William Morris, echoes the same truth: "Fellowship is heaven; lack of it is hell. Fellowship is life; lack of fellowship is death."

To this sense of spiritual oneness with the whole family of men many factors may minister, but it is our fellowship with Christ that should be the supreme influence. He has so revealed the meaning and the power of love as to be the great unifier of history. "Sometimes a catastrophe brings about this consciousness of simple humanity. When the earth's crust shakes and terror drives people from their homes, the members of the heterogeneous company huddled in a place of refuge are more conscious of their common human frailty before this mighty force than they are of the old distinctions that loomed so large in days of safety when they forgot their God. But what the earthquake can do for a night, Christ can make an abiding attitude."[2] In Paul's memorable words, describing his own experience of fellowship with the Gentiles: "He hath made both of us a unity and destroyed the barriers which kept us apart." (Eph. 2: 14, Moffatt's translation.)

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[2] D. J. Fleming, "Marks of a World Christian," p. 4.

VIII

THE NEW LAYMAN AFTER PENTECOST

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THE NEW LAYMAN AFTER PENTECOST

BY R. A. DOAN

One wonders how many of the three thousand who were baptized on the day of Pentecost always afterwards, upon every occasion, recounted that event as their greatest Christian experience. Certainly it would have been some distinction. One may easily conclude that many of them based their claim to be Christians upon the assertion that they were among the very first to recognize the power of the crucified Galilean. Can you not hear one of these old charter members speaking at the time Paul was explaining to the elders of the Jerusalem Church "all that God had done among the Gentiles"? After saying to the group that he had a right to speak with authority because he was one of the original Christians, he said: "You see, brother, how many tens of thousands of Jews there are among those who have accepted the faith, and they are all zealous upholders of the Law. Now what they have been repeatedly told about you is that you teach all the Jews among the Gentiles to abandon Moses, and that you forbid them to circumcise their children or observe old-established customs." It does not seem too much to suppose that he might have concluded, in addressing this younger Christian with his modern ideas, that because of the speaker's wonderful Pentecostal experience he had been able to see clearly upon these mooted questions and that Paul's enthusiasm and zeal had caused him to grow careless about the exact way of salvation.

Many Christians reach the highest level of their religious experience the day they "join the Church" —are "converted." To this they constantly "testify" as though this conversion were the final process in a changed life which, from that time on, remained at its highest level. There is no *status quo* in the Christian life. The finest thing about Christianity is its challenge to an eternal quest for new experiences and hidden truths. That is the privilege Christianity gives us. Our religion cannot endure in this investigative world unless it does accord us this privilege. There are many Christians who contend that Christianity does not bestow this liberty. Their kind of religion will pass away.

A Christian can never attain his goal; he can never know fully all that is required of him as a Christian, but he may know *more fully* every day if he will. This very uncertainty is the only condition under which a Christian may be happy. The Christian life is a process, not an accomplishment.

Obviously, therefore, any consideration of possible changed lives among laymen following the present

Pentecostal anniversary excludes the idea that it may have brought about any sudden or appreciable change in our way of living. If there has been a growing process by which Jesus is actually becoming more central in our thinking and actions, the emphasis upon the beginning days of the Church may contribute new impetus to more consistent living. But the Church may not expect any increase in power from the mere promotion of a celebration. In fact, one fears that in far too many instances the publicity attending the event is being made the occasion for a "campaign" for converts or money. For instance, the national leader of the home department of one denomination, in giving reasons why this should be the greatest year in the history of that particular sect, says: "First, because this is the last year in our first century *as a separate* religious body!"

Our inquiry, then, about the new layman *after* Pentecost must give consideration to the old layman *before* Pentecost, and must not overlook the critical attitude of many laymen toward the Church. A backward look across nineteen hundred years will not, of itself, bring about any great challenge.

Shall the Church Recover Its Men?

The growing dissatisfaction of laymen with the Church organization is so apparent that we do not attempt to prove it in this chapter. We assume it.

We also assume that the more complicated the civilization in which the Church functions the more need for active participation on the part of laymen. As the Church seeks to exert its influence in our social, commercial, and spiritual life it becomes more necessary daily that we have laymen charged with the conviction that the Church is a definite field for their thought and activity. Last fall, in preparation for a laymen's State convention, which was held in Columbus, Ohio, in January, 1930, a commission of laymen conducted a most interesting study. This group sought facts throughout the State which might help to explain why laymen are losing interest in the Church. In addition to personal travel and investigation we used a brief questionnaire among laymen of all classes. It was distributed carefully that it might cover the widest area geographically, occupationally, religiously, and intellectually. No claim is made that the findings are conclusive. Those who conducted the inquiry are quite aware that it was not exhaustive and that its extent was not great enough to warrant any absolute conclusions. However, more than six hundred answers were received from approximately one hundred different localities. Because of the manner in which answers to the questionnaires were secured (mostly by personal interview) a rather fair cross section of laymen was reached. Seventy per cent of these laymen said their observation indicated a growing lack of interest in the Church. It would require a much more extensive survey to interpret the reasons given by these hundreds of laymen. But there were straws which might indicate which way the wind is blowing. More than seventy-eight per cent claimed that the modern distractions of automobiles, movies, radio, etc., contributed their part toward a diminishing interest in the Church, at least in the attendance. Seventy-five per cent said the preaching was partly responsible. Almost half of them replied that interest in other welfare and service organizations was responsible for part of the deflection. Fifty-nine per cent thought that denominational competition was alienating men. Fifty-six per cent informed us that laymen believe the Church too slow in adjustment to a scientific age.

Perhaps these replies reveal only symptoms of a much deeper seated process which is destroying the sense of personal responsibility for the Church on the part of men. Certainly men of to-day are not as ready to defend the Church and its practices as they were within the memory of most of us. Possibly they are seeing more clearly a line of demarcation between the Church and Christianity. It appears that men are concluding that the Church is not the sole and infallible custodian of religion. The most encouraging thing about the state of mind and heart of these Ohio laymen was the contention of seventy-two per cent of them that a receding interest in the Church does not denote a decline of interest in religion. In contrast with the seventy per cent conclusion that there is an increasing lack of interest in the Church there is a seventy-two per cent decision that this does not mean that men are less religious!

To one who has watched anxiously this silent and gradual evolution in the attitude of men toward the authority of the organized Church there must be the conclusion that ecclesiastical authority is almost helpless in rallying men to the Church. In view of the reasons he gives there has not occurred in our day any more encouraging hope for spiritual freedom than that afforded by the recent resignation of Bishop Frederick B. Fisher. He says: "To allow my soul full play of expression in times of crises in Church or State became embarrassing to a large organism which looked upon my official self as its conservator rather than as a prophetic spokesman." At times I have been a rather discouraged churchman, but I am stirred to new faith and optimism and I am full of hopeful expectancy when a man who is still young and who is an official part of the powerful Church machine says: "Power is a strange thing. Those who wield it are in constant danger. It affects not only those who are ruled, but the ruler himself. Several years ago I took a personal vow that if and when I found myself taking any pride in power I would renounce it forthwith. . . . At my age, had I remained in the episcopacy office until normal retirement I would have had twenty-six more years of power. It was simply unthinkable. Adaptation or release became imperative. I could not afford to drift, nor to fight. If freedom could not come by remaining within the organism and becoming increasingly loyal to it, then the only honorable and Christian thing to do was to withdraw from it." Those laymen whose ideals and high purposes were stimulated and strengthened by the vibrant personality and spiritual power of Bishop Fisher in the pre-bishopric days will be greatly heartened. They are aware that in relinquishing the power of the episcopacy he is entering a sphere of personal spiritual power which exceeds the other incalculably. This action coming from within the high officiary of the Church will encourage thousands of laymen to take a fresh hold. We buck privates in the ranks of Christendom, regardless of denominational affiliations, will continue to fight a little longer that the world may be made safe for Christianity.

WILL BUSINESS BECOME CHRISTIAN?

One may not overlook the fact that there is need for adjustment without as well as within the organizational areas of the Church life. No doubt the power of decision exercised by great overhead authority or influence has had a stultifying effect upon men's initiative in the Church. But often men have used this fact as an unwarranted excuse for their abandonment of the Church. This, in turn, has brought about a carelessness in the daily activities of many of us which amounts in the end to "every fellow for himself and the devil get the hindmost." Christian men can lay this blame upon no system or persons. A genuine personal loyalty to Jesus would have prevented our taking the line of least resistance. There is involved, therefore, in this desire to rid the Church of ecclesiasticism a very imperative need that we correct our own relationship to the seething, striving material age in which we find ourselves. We must abandon the slogan, "Nothing succeeds like success."

Sometime ago a manufacturer was asked to give a series of talks to a group of young people of college age upon the general theme of "Christianizing Business." Never had he experienced a more difficult task both in preparation and delivery. He was far from being satisfied afterwards. It involved a careful consideration of every motive and act upon his part in his business relations. He was led to ask what is meant by "Christianizing." Most of us will admit that Christianity itself, as we have it, often includes much that is not Christian. Even so it is a lame excuse for me as a business man to say that certain business practices are justified by our business system and ethics. Nevertheless, there are certain practical facts which make the solution for even a conscientious Christian business man most difficult. For instance, if one is faced with the alternative of installing a machine which will do the work of twenty-five men or the eventual abandonment of a business which would turn several hundred men adrift, what shall he do? In this competitive age many a Christian man faces just such an alternative as that. He will experience no complacent satisfaction in any economy of production which lessens the number employed in the plant. However, he cannot escape his responsibility for the larger number whose livelihood depends upon the continuance of the business.

One cannot consider business as it is conducted today except one study the relationship between what we term the management and the workers. I do not like the distinction in terms, for both are producers, but we use it to denote a situation which exists. Happily many efforts are being made to break down any walls that may have been built between employee and employer. Fortunately where Christianity is taken seriously by either employer or employee or both, there is the recognition of a common interest and brotherhood which seeks to eliminate false distinctions.

In these days of Pentecostal celebration we Christian men must convince ourselves anew that a business belongs to those who make it successful—executives and workers—and to the general public which is benefited or harmed by it. This will at least give us a starting point at which to begin examining our practices as Christians in comparison with those decisions made by Christians following the first Pentecost. Apparently the pooling of interests then for the common good of all came as a natural result after their commitment to the Jesus way. Perhaps it was impractical and they could not adhere to it long, but the principle and motives were right. If anything is to be Christian, we must accept the viewpoint that it cannot be selfish. How much of our present system would fail to measure up if we really applied the yardstick of unselfishness!

If, then, our Churches are really to become representative of Jesus and worthy of that beginning nineteen hundred years ago, there must be a searching reform on the part of those of us who make up the membership. This reformation must begin by a courageous examination of the motives which control us from Monday morning until Saturday night.

There is another thing for which Christian men are to blame. We have allowed our ideas of "big business" and "success" to creep into the Church. We have been unable to keep our business thinking of the week out of our Sunday contemplation of the Lord's business. We have prided ourselves upon the ability of the Church to assume a big debt in order that we may have an imposing edifice. We have capitalized the confidence of money lenders in us by borrowing to the limit—not for missionary work or for the helping of the unfortunate, but for church buildings. We have even combined churches and office buildings *for revenue.* Many of us are members of Churches where it is frankly stated: "We will help more largely in the missionary and benevolent work of the Church when our debt is paid." At times we have allowed the desirable and necessary union of all Churches to take on the aspect of a business merger. One cannot escape a shudder when reading in *World's Work* about the possibility of a united Church such words by Guy McConnell as these: "It would create a united or super-Church with a two-billion-dollar plant, an approximated debt of about $170,000,000 on about one-fourth of the parsonages and church edifices, and a total annual operating expense on Church overhead of $300,000,000. These 'pooled' assets and liabilities are exclusive of about $1,122,974,600 represented by universities, colleges, and training schools (which carry endowments equal to that sum) and billions of dollars in great hospitals, charity and aid societies, orphanages and other homes, missions and publication plants." We have allowed our business thinking to permeate our personal spiritual realm when, by every right, our whole business activity should have been controlled and regulated and prompted by our highest religious conceptions. We Christian men are responsible for the appalling spectacle in the Church organization of great "promotional" departments where advertising becomes an art. Instead of considering the Church as first claimant of our resources we seem to have made it necessary for the institution to "sell" us its proposition. We have driven Churches to seek money raisers as pastors. We have allowed a multiplication and overlapping of denominational enterprises which has required expert financiers as each Church competes with the others. Recently a pulpit supply committee of laymen inquired of us about a certain minister. He has a quality of spiritual leadership and life that makes him an exceptional leader. We were glad to commend him without reservation to the inquiring committee. One of the members of the committee replied: "Well, of course we want all of those qualifications in our preacher, but what do you know about his ability to raise money for a church debt?" We told them sadly that we knew nothing about his ability in that line. The minister did not receive the call.

One must conclude, in all Christian honesty, that there is a compelling need for the application of Christian ideals in business for which so many are clamoring. When that desired day arrives we may reasonably hope that Christian ideals may also control our Churches.

The Church's Hope

I know a young scientist who lives and moves and has his being in a daily search for hidden scientific facts. Every activity of his life is affected by a feverish desire to discover facts which will alleviate the suffering of men. He has been controlled from his youth by this determination. It has become his life, and he is beginning to succeed.

As a young man I knew a man whose life purpose was to make money. I knew him at close range, and I determined to study his progress. I wanted to see, as a young business man, if I should follow the example of the older man. When I was forty years of age he was a multi-millionaire. He had gradually put out of his life everything that might interfere with the accumulation of wealth. He accomplished his purpose—at a fearful cost.

I recall another man whose absorbing interest was farms and more farms. He was not interested in the great joy of seeing things grow, but was constantly figuring how much the crops and cattle were worth in money; how many farms he might acquire. He annexed a number of them by making a slave of himself.

As I write I am thinking of a home in China where

I have visited several times in the past fifteen years. It is located in the most congested part of Nanking. For twenty-five years an American woman lived there with no outward sign indicating that a foreigner lived in that Chinese house. Her absorbing purpose as she went to China years ago, fresh from an American college, where I knew her, was that she might lose herself in helping the Chinese. Like Paul, she became like a Chinese that she might win some of them. Everything else has been secondary. She has accomplished what she set out to do.

Each of these persons grouped all of his life interests about one major purpose—some commendable, others not. Some one has said: "You can have what you want if you want it enough, but you cannot control the price you must pay for it." That would seem to be a true statement in our land of opportunity. We are living in the midst of a great experiment in civilization. No man knows the outcome—whether it will be good or bad. We are pushed on ofttimes without time to examine the route or to consider the destination. We tune in London that we may know instantly what is taking place in a conference of nations. The newspaper with its cabled service is far too slow. A few hours after Commodore Byrd passes over the South Pole we know about it. The manager of a greenhouse complained to me the other day that flowers coming by airplane from

California preëmpted the early market and affected his business ruinously. We are in a day of huge business accomplishment beyond belief. We are witnessing social changes the outcome of which no prophet dare predict. We are getting hurried glimpses of a changed religious perspective. We are witnessing a decline of interest in organized Christianity. Religious leaders are asking—often frantically—what is to be done about it. In the midst of this confusion of interests I am writing to Christian men—at least to men who believe that religion is vital if we are to live happily. My conclusion is this: There is laid upon us, as churchmen, a great compelling force which demands that we live our religion vitally, no matter what the cost. This conviction comes logically out of our belief that Jesus of Nazareth presented a life far more potent in the life of every man and of the world collectively than merely the possession of things or the pursuit of new thrills. We still believe that. It is first a personal imperative that we disentangle ourselves from our traditional attitude which has led to the naïve belief that there is saving grace through some formula. Then follows the conviction that our own narrow bondage has been so apparent that our unchanging religion has been largely unacceptable in our own and other lands where freedom of thought is sought. Here is a striking extract from a letter written by a missionary located for many years in South America. He is writing of the influence of Protestant Christianity in Latin America: "The evangelical movement has not touched the courageous, independent, and constructive thinkers. It represents a milder tyranny, a more reasonable appeal, a commendable humanitarian enterprise, but in the background there lurks the appeal of corporate authority, and there is asserted the obligation to express religion through an organized democratic society in which idealism is sacrificed to expediency. Valiant souls will never spread their wings within the evangelical cage."

There can be only one conclusion. The world's acceptance of Christianity hinges upon the acceptance of Jesus by those of us who are his nominal adherents. If we conclude to go all the way, there is no insurance company in the world which will insure us against the heavy sacrifice which must be made before a victory is won. Hear Bishop McConnell when he says: "The more a human being seeks to live on the safe side, to travel a charted course, to confine himself to routine regularities, the more he falls away from humanity to thinghood. The more he ventures toward the unseen the larger his humanity that can be seen. There are few ventures, however, that do not sooner or later involve traveling toward the cross; and while there are only a scant number who fail to see the glories of the cross in retrospect, the number is scantier still who see the glories of the cross actually at hand." I heard T. Z. Koo, Associate National Y. M. C. A. Secretary of China, express the same truth in a vibrant address last summer. After outlining the good points in the great religions of the day and concluding that all contained principles which must be included in any world religion, he outlined to us how the religion of Jesus had captivated him. He did not tell us, but we knew that he had given up a commanding engineering position and had refused other lucrative offers to become a secretary of the Young Men's Christian Association. He concluded in his humble, carefully hesitant, and searching way by declaring that he now saw clearly what was involved should he conclude to follow the leading of the Galilean to the end. He said there was no way to escape the cross, especially in China, to-day. He canvassed the cost in his country where patriotism has temporarily become its religion. In all frankness he said that he was not sure that he was ready to go all the way, but that there was no doubt he must do so or become a faithless Christian. Many times in the months that have followed I have pictured this cultured, earnest, broad-minded Chinese Christian standing before us, a searcher for the truth in all humility, explaining to us that he saw all the implications clearly and that he must go farther or prove unworthy. I see him often—with his perplexed and anxious expression, with his troubled introspection, as he opened his heart to us, momentarily looking afar at his distracted country—and hear him say: "I have not yet fully decided; I am not sure that I can go all the way." Are we?

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